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Vol. XIX, No. 2

October, 1948

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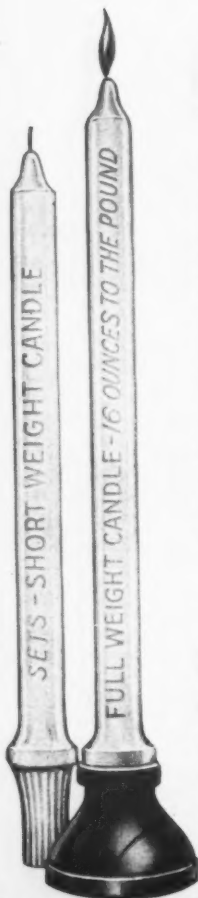
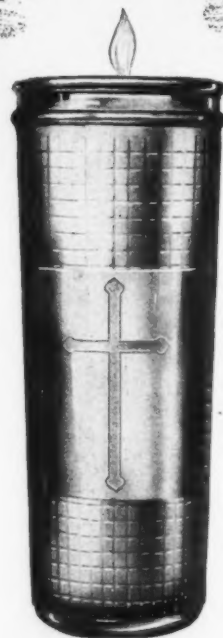
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### Sister Mary Ellen O'Hanlon, O.P., M.S., Ph.D.

Sister Mary Ellen O'Hanlon, professor of biology since 1922 at Rosary College, River Forest, Ill., is vitally interested and is active in promoting interracial justice and charity; among her many published works is a pamphlet, *Racial Myths* (Rosary College, 1946). She attended Santa Clara College (B.S., 1917), University of Wisconsin (M.S., 1919), and the University of Chicago (Ph.D., 1925, *magna cum laude*). She had additional study and research experience at the University of Iowa prior to 1917, the University of Notre Dame in the summer of 1922, studied the flora of Northwestern United States and Southwestern Canada in the summers of 1925 and 1931, at the University of Minnesota in the summer of 1929, and the University of Fribourgh, 1934-35, taught English in French Canada in the summer of 1937 and biology at Los Angeles in the summer of 1941. Sister has written some 38 articles published in representative scientific, educational and other leading periodicals, is coauthor of *Biology*, by Hauber and O'Hanlon (Crofts, 1937), and author of *Fundamentals of Plant Science* (Crofts, 1941). The periodicals include *American Journal of Botany*, *Botanical Gazette*, *American Midland Naturalist*, *Chicago Naturalist*, *Science Counselor*, *Thought*, *America*, *Commonweal*, *Torch*, *The Rosary*, *Sponsa Regis*, *Our Colored Missions*, *Today*, *School Science and Mathematics*, and *Catholic School Journal*. Among Sister's distinctions are a scholarship to the University of Chicago in 1924, honorary membership in the Eugene Field Society, presidency of the Cowles Botanical Society (1944), and membership in the Catholic Commission on Intellectual and Cultural Affairs (March, 1947). She is a member of the Botanical Society of America (a fellow of the) American Association for the Advancement of Science, American Genetic Association, American Association of University Professors, Illinois State Academy of Science,

Chicago Academy of Sciences, Torrey Botanical Club, Sigma Xi, and an alumna of Sigma Delta Epsilon.

#### Sister Mary Evangela, S.S.N.D.

Sister Mary Evangela requires no introduction to our readers because of her previous articles on guidance, the subject with which she deals in this issue. She is community supervisor of the School Sisters of Notre Dame in the schools of Pittsburgh, Altoona, Camden and the Archdiocese of Newark.

#### Sister Mary Alexia, O.M.

Sister Mary Alexia is principal and a member of the faculty of All Saints' School in Buffalo, N. Y. She has been a teacher in the diocesan grade schools in Buffalo since graduation from Canisius College in the same city (B.S.).

#### Mario de Matteo

Mr. de Matteo is associated with the Fire Protection Institute in New York City. A graduate of Union Jr. College (1946), he was sports editor of his high school paper in Plainfield, N. J., where he still lives, and a feature writer on his college paper. He is a member of the board of directors of the Junior Chamber of Commerce, and editor of the Plainfield *Jaycee Bulletin*. He enlisted in the U. S. cavalry in 1940, participated in the Normandy invasion, and received five campaign stars in the European Theatre of Operations. He has contributed articles to consumer newspapers, *Church Property Administration* and various trade papers. He is engaged in the field of public relations.

#### Rev. Raymond J. Bishop, S.J.

Father Bishop is professor of education, teaching the history and philosophy of education at St. Louis University. He is also director of the university's Department of Education and film library. He was educated there, receiving his A.B., M.A., and S.T.L. from St. Louis University. He taught in high school for three years and in the university for seven years. He was acting dean of University College and the Graduate School for several years. He is an honorary member of Eta Sigma Phi, classical language fraternity.

#### Harry B. Rauth

Our readers will recall Mr. Rauth's first article in our June issue, dealing with the slidefilm in education. In this issue he discusses "Some Basic Considerations in an Audio-Visual Aids Program." Mr. Rauth was director of the Bureau of Visual Aids at Catholic University from 1941 to 1948. He has also been a consultant in visual aids in various public and Catholic school systems. He is head of the department of visual aids of the Declan X. McMullen Co., Inc., New York.

## A Verdict that Penalized Posterity

When Lavoisier, generally recognized as the founder of modern chemistry, was arraigned before the Tribunal during the French Revolution, one of his friends pleaded for his life by citing some of the priceless contributions he had made to scientific advancement. History records the wantonly wicked verdict of his judges: "We need no more scientists in France." As a contemporary observer remarked: "Only a moment to cut off his head and perhaps a hundred years before we shall have another like it!"

Eighteenth Century chemistry was a hodge-podge of mysticism and magic. There were plenty of chemical facts but no one had ever integrated and related them. With Berthollet, Lavoisier devised a system of chemical nomenclature based on formulas rather than flights of fancy. Thus today, each of the numerous chemicals employed in processing cellulose into rayon is identified by a universally recognized symbol. For example, Cautic Soda is NaOH; Sulphuric Acid is H<sub>2</sub>SO<sub>4</sub>; Carbon Bisulfide is CS<sub>2</sub>; Acetic Acid is CH<sub>3</sub>COOH and Acetone is CH<sub>3</sub>COCH<sub>3</sub>.

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# THE CATHOLIC EDUCATOR

## JOURNAL OF RELIGIOUS INSTRUCTION

### *Home Missioners of America*

TEN years after the first appearance of *The Challenge*, official organ of the Society of Home Missioners of America, Father W. Howard Bishop, founder and leader of this missionary enterprise, gives us a splendid résumé of the work that has been done. He makes the modest claim of satisfactory progress. The Society now has nineteen priests, twenty students for major and minor seminaries, and six lay brothers. A Dominican Sister from Adrian, Michigan, is in charge of the training of their community of Sisters, numbering nine now wearing the habit, four postulants, and four aspirants. It is noteworthy that this community took over recently its first full-time mission assignment, a small parish school and social center at Russellville, Kentucky.

Archbishop McNicholas gave his gracious endorsement to this home mission project when it was launched, and Bishop James Walsh, of Maryknoll, and Bishop John F. Noll, of Fort Wayne, Indiana, encouraged Father Bishop with letters of hearty endorsement. The great ideal of the founder was to bring the presence of the priest and the influence of the priest into the thousand priestless counties in the United States. The quiet and unobtrusive publicity that Father Bishop has given, in season and out of season, to the work of his Society has brought mission-minded Catholics of the United States to a realization of the fact that here in our own country we have many areas, large areas, as sadly in need of missionary effort as the most distant areas of the foreign mission field. With pardonable satisfaction he reports in his most recent publication, *A Year in Retrospect*, that eleven of the Society's nineteen priests are now located as pastors and missionary assistants in the six mission bases, serving mission areas of from one to seven counties each, in six dioceses and five states. "Two of these bases, both in Kentucky, already have parish schools, one of them including a four-year high school. All of these areas but one is supplied with a pastor and an assist-

ant. Our policy, as enunciated in our original plan, is to have not less than two priests in a parish, regardless of how few Catholics may be there. There is always more than enough work for two if they plan their activities and want to keep busy, as all of them do . . . The pastor is responsible for the care of the Catholic souls in the whole area and for general supervision of all missionary activity. The missionary assistant is responsible for contact with non-Catholics in such portions of the area as are being worked. But aside from a pastor's canonical and supervisory obligations, these distinctions are not too rigidly observed. Each helps the other when necessary with both Catholics and non-Catholics."

The base parish is the center and heart of the mission activity of each area. The missionary, perhaps the first resident priest in the parish and the county, adopts all the people of the district, aims to improve them spiritually, and to bring them nearer to God. He may not make a single convert for years, but the example of his life and his solicitude for the poor, the sick, and the sinful, imparts a spirit of Christlike charity to all with whom he comes in contact. He warms up the spiritual life of the Catholic group, gives them a deeper knowledge and love of their faith, and instills into them a burning desire to bring others into the fold of Christ. The Catholic laity are made to feel that they have a share in the convert work, and they set themselves to comply with the admonition of St. Paul that they be able to give a reason for the faith that is in them. They pray ceaselessly for conversions; the Glenmary prayer for conversions is said after every Mass on weekdays and Sundays. They cultivate the apostolate of good example, "letting their light so shine before men, that they may see their good work and glorify their Father who is in heaven."

You may call this work of the laity the defensive phase of the campaign. The missionary carries on the offensive phase. At times he will select a limited block of territory, call at every home in it, and de-

termine the spiritual condition, the *status animarum*, of all the inhabitants. He follows up with periodical calls on likely prospects for conversion. At other times, particularly during the summer months, he conducts an outdoor preaching campaign, and makes use of the audio-visual aids that missionaries have found of value. He takes the names of those interested, makes calls upon them, and sends them literature. After every sermon, he devotes a period to answering questions of those who linger for "a private word with the Reverend."

Are you interested in results? Father Bishop states them in very realistic terms. In Rome, Ohio, where no priest had ever spoken and where no Catholic had ever lived, there was much interference from turbulent elements in the audience, but many asked sane questions and gave ear to the missionary's answers. On invitation, the missionary has gone back every summer to expound the truths of religion. But the result: Not one person has gone under instruction.

The picture is not always so bleak. In priestless

Morgantown, Kentucky, the first summer campaign brought one family of five and one school teacher under instruction, and today a priest celebrates Mass twice a month for a little congregation of twenty-two, all converts, and eleven others are now under instruction.

Last year the number of convert baptisms in the six areas was eighty-four, an increase of twenty-four over the year previous. Father Bishop hopes for a steadily increasing number of conversions, particularly when the sisters have their work established on a full-time basis. In a recent letter he asks support for his "Boiler House Seminary." It is just that—a boiler house temporarily converted into a seminary. "It is truly the Boiler House for the whole mission field. It must keep our men warm with zeal, keep the fire of the Holy Ghost alive in their hearts. It is also a Power House to provide them with spiritual light and power." Father Bishop promises a daily remembrance to those who help him with this work of the Master through the Society of Home Missioners of America.

## Reporting a Fire

WRITING in *Coronet* (December, 1947), Paul W. Kearney stresses the need for every citizen's understanding the operation of city fire alarm boxes. The failure to read and follow simple instructions has permitted disastrous fires to gain headway, fires that could easily have been curbed through prompt and intelligent action on the part of the first citizen or citizens to discover them. "There isn't anything difficult about using the little red alarm box," Kearney assures us, "and it's your best bet for quick action when lives are at stake." It is the obligation of every citizen to learn how to operate a fire alarm box and to school himself, when facing an emergency, to send in an alarm before attempting anything else. Experience has shown that the telephone is a poor substitute for the fire alarm system tapped by the little box.

There is no reason why school children, from at least the fourth grade onward, should not be trained in this simple skill. City fire departments will be happy to cooperate with schools and teachers in giving this training to their pupils. The beginnings of a very serious fire can rarely be controlled by the un-

aided efforts of a volunteer group, even in schools equipped with fire-fighting apparatus that meets all the requirements. In any American city of one hundred thousand population or more, the quick and correct use of the fire alarm box brings professional firemen and the best of apparatus to the scene within a few minutes. City firemen have an axiom that records the findings of experience: "The first five minutes at a blaze are worth the next five hours."

Within recent years civic authorities have planned frequent instruction to the general public in the use of voting machines. A degree of skill in using the voting apparatus relieves embarrassment and encourages the voter to comply with his duty at the polls. Under the usual conditions of voting in America, there is much leisure even on election day for the instruction of those voters who know nothing about the machine. The simple skill involved in using a fire alarm box must be available on the instant. Learn to use the box; use it promptly and correctly when required. Make it your business to know the location of the alarm box nearest to your home, to your church, to your school.

# The Catholic High-School Student *AND THE MASS*

By REV. JOSEPH D. MUNIER, Ph.D.

*St. Patrick's Seminary, Menlo Park, California*

THE great and general ignorance of Catholics concerning the Holy Sacrifice of the Mass is a serious, disturbing, and frightening fact. To those teaching in our Catholic high schools it should be, to put it mildly, a very challenging fact. During the past month, a personal survey among college students revealed that the majority who actually went to Mass did so only out of a sense of duty, to avoid a mortal sin. They admitted nothing more than a mere physical presence at the Holy Sacrifice, a negative and passive presence. A small number admitted using a missal in a sincere effort to worship God by reading the prayers with the priest, when and if they could keep up with him. Not one student expressed or even suggested the conviction that he was there to offer with the priest the Body and Blood of Christ to His Heavenly Father. Some of these students were from secular high schools. All of us who are convinced that the Mass is the highest expression of religion, the necessity of our lives, the heart of the mystical body, must be deeply concerned and anxious to meet the problem.

## **DANGER IN OVER-EMPHASIS OF TECHNIQUE**

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In recent years, a variety of techniques has been developed to teach the Mass and to encourage participation in the Holy Sacrifice at the high-school level. There has been a wider use of good Mass charts, visual demonstrations of all kinds, and even the dry Mass with a coordinated explanation. In some schools, missals are introduced in the freshman year with intensive training in their use. In some girls' boarding schools I have heard that the seniors are given the special privilege of preparing the altar and the vestments for the morrow's Sacrifice. Many types of vocal participation in the Mass have de-

veloped. The dialog Mass in some form or other has been widely adopted. Some schools have aimed successfully at the ideal participation of all the students in the High Mass, a participation which both Pius X and Pius XI referred to as the primary and indispensable source of the true Christian spirit.

All these techniques are valuable and praiseworthy provided they are kept in their place as means to an end. There is a danger in over-emphasizing the technique and forgetting the main goal. This observation applies especially to the dialog Mass. I am not belittling the dialog Mass as an occasional means to better participation, as a fruitful manifestation of communal prayer, or even as a useful way of keeping the youngsters busy and attentive. But when the teacher expresses complete satisfaction and gratification in the mere mechanical perfection of student participation, then the dialog Mass may have gone beyond its purpose. This has struck home many times within my experience during high-school retreats and days of recollection. The students give a wonderful demonstration of vocal participation in the morning Mass, then react to the retreat talk on the central action of the Holy Sacrifice with complete surprise as though they were hearing a new idea. It was evident that they had failed to grasp that most vital participation of mind and heart in co-offering the oblation of the altar with the priest. Their vocal participation did not include the central action of the Mass, nor had any explanation of the dialog been successfully integrated in their minds with that essential act.

## **STRESS ON PARTICIPATION IN SACRIFICIAL ACTION**

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In July, 1941, by special mandate of His Holiness Pope Pius XII, the Sacred Congregation of the Coun-

cil addressed to all having care of souls an instruction regarding the proper assistance of the faithful at the Holy Sacrifice of the Mass. In that exhortation, which stresses the union of the faithful in mind and heart with the celebrant, no mention is made of vocal participation. This silent treatment is significant for our discussion, because it underlines the importance of teaching first things first where the Mass is concerned. Participation of the mind and heart in the main sacrificial action must be stressed before anything else, and all other phases of instruction must be means to a more perfect performance of that essential action.

The great fundamental reality of the Mass is the offering of the Body and Blood of Christ to the Father performed by the celebrant and all the faithful. After the consecration has made present our Sacrificial Victim on the altar, then the priest and the "holy people" perform the great liturgical act of offering their best gift to the Father. It is then that all should join in the forgotten prayer of the missal, the *Unde et memores*, "Wherefore, O God, we Thy servants and Thy holy people...offer unto Thy most sublime Majesty, these Thy gifts and Thy presents, a pure Victim, a holy Victim, a spotless Victim, the Holy Bread of eternal life and the Chalice of everlasting salvation." May I ask, Do your instructions on the Mass start with the essential action expressed in this prayer?

#### GIFT-GIVING TO GOD EASY TO EXPLAIN

It is easy to explain the basic idea of gift-giving to God. The missal uses the very word *dona*, gifts, several times. At Mass, then, we speak the eloquent and natural language of love, for there we offer a gift to God. We prove our adoration, gratitude, dependence, and sorrow by giving Him the best treasure we possess, the Body and Blood of His Divine Son. This notion of oblation and sacrifice can be developed by elaborating on the parallels of daily life, where gift-giving is love's natural expression at all cultural levels and at all age levels. Another appealing approach to this concept is a study of gift-giving to God before the time of Christ when the faithful had to bring their own gifts to the altar of sacrifice. From the psychological point of view, experience has proved that this explanation of the Mass has striking and lasting results.

Moreover, all the parts of the Mass can be integrated with this fundamental concept of gift-giving. "The gift without the giver is bare." We serve God by giving Him a gift that stands for ourselves. If we are really giving out of love, as a genuine token of our adoration, gratitude, dependence, and repara-

tion, then that part of the Mass which precedes the central action should be a preparation, a reawakening of the very sentiments which our gift represents and proves. Thus, for example, the *Confiteor* and the *Kyrie* develop sorrow for sin; the *Gloria* and most Collects develop all four sentiments; the Preface stresses gratitude, etc. The sum total of these preparatory acts becomes identified with our gift at the *Hanc igitur*. The action of the celebrant extending his hands over the *Oblata* symbolizes the transmission of all the acts of all the people through their representative to the gift about to be offered.

Following the central sacrificial act, the integration of the remainder of the Mass is not difficult. The sacrificial meal belongs inseparably to the Holy Sacrifice. In Communion we manifest in the highest degree our participation in the Sacrifice. In the sacrificial banquet God invites us to partake of our own gift to Him, assuring us of its acceptance and bestowing on us the fruit and blessing of the sacrifice.

#### SIMPLE, COMPACT LITURGICAL FUNCTION

The Mass, therefore, is presented as a simple, compact liturgical function. This explanation and integration emphasize the unity and wonderful simplicity of the Holy Sacrifice. The high-school student receives one, single, solid idea to digest and to preserve for those days when he stands at the rear of the church during a 12:15 Mass, apparently far removed from the action of the altar. Possibly, if that single idea has been drilled into him, he will remember the one main reason for coming to the holy house of sacrifice. And, further, we venture to say that if the complete integration of the Mass has been taught successfully, then that high-school graduate would not be at the 12:15 Mass at all. For he would have received Holy Communion in the conviction that vital participation in the Holy Sacrifice is fully realized only when he has partaken of the sacrificial meal, the life-giving fruit of his oblation.

Vital participation in the Mass at the high-school or at any level is defeated by explanations which atomize the Mass in any way. Even the division of the Holy Sacrifice into the Mass of the catechumens and the Mass of the faithful is more confusing than helpful, because the Mass today is not so divided. And to go one step further, insisting on the division of the Mass into three principal parts, Offertory, Consecration, and Communion, is not advisable. This division, used in manuals of dogma and catechisms alike, is another source of profound confusion, simply because the oblation after the consecration is left out in the cold. This oblation is positively the major oblation. It is not an offertory of bread and

wine, but the offertory of the Body and Blood of Christ, without which there can be no Holy Sacrifice of the Mass. To perpetuate this division of the Mass into three principal parts will, it seems to me, perpetuate the condition which compels us to complain that the Mass is not known and that the majority of the faithful do not vitally participate in the Holy Sacrifice.

In conclusion, the primary objective of any system of instruction on the Mass should be a clear and complete understanding of the central sacrificial action. This should come before any attempt to study the various elements of the Holy Sacrifice. When the Mass is broken up for intensive study over the four-year period, then constant integration with the main action is all the more important. Every new year should begin with a thorough review of the whole Mass as a unified gift-service. Lasting vital participation by our high-school students will be realized only when they have become gift-conscious and positive in their love of God. The obligation of Sunday Mass should never be drilled into the students with-

out associating that duty with the conviction that the Mass is the most rational, the most intelligent and the perfect way of worshipping our Heavenly Father. In the last analysis, vital participation in the Mass means that our students have learned to seal their love of God, their adoration, gratitude, dependence, and sorrow with the greatest treasure they possess, a priceless gift, a spotless oblation, a pleasing sacrifice.

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# The Direct *SOCIAL SIGNIFICANCE* of the Sacraments

By SISTER MARY ELLEN O'HANLON, O.P.

*Rosary College, River Forest, Illinois*

BY *direct social significance* is understood that which establishes, strengthens, nourishes, restores or preserves the right order in a society. The human body, as a natural organism, is made up of members or parts, each of which, with its peculiar function, is destined for the good of the whole body, and without which the individual members could not live. In a human society, on the other hand, each individual is a distinct person possessing his own independent life; and the end of the society is directed both to the good of all and to the good of each individual member.

The Church and the State are both perfect societies, each according to its kind. The State is a society of human origin and is ordered to the temporal and natural good of man. The Church is a divine institution which is ordered to the eternal and supernatural good of all mankind. There is this obvious relation between the two, however, that both are for the good of man; and his perfection in the supernatural order does not destroy the natural order but rather perfects it.

The seven sacraments are sensible signs of inward grace which were instituted by Christ for the sanctification of all mankind. They are the social means which Christ left His Church for the life, health, and growth of this mystical body. The sacraments are, therefore, a continuation of the life of Christ on earth. That each of the seven sacraments, according to its nature, is of *direct* significance for society follows both from the nature of a sacrament and from the nature of a society.

## **HOLY ORDERS, MATRIMONY**

In contrast with the other five sacraments both holy orders and matrimony are ordered primarily to

the good of society and are therefore called the *social* sacraments. By that fact, however, the individual character is not diminished in these sacraments. Both of them (sacraments of the living) increase sanctifying grace and give the sacramental or actual graces according to the nature of each. In holy orders, these graces are peculiar to the greater dignity and responsibility which this sacrament confers upon the ordained. Like baptism and confirmation, holy orders imprints a spiritual character on the soul. This character includes the priestly powers, the two most distinct and important of which are the power to consecrate and the power to absolve from sin. Incidentally, the privileges of administering the other sacraments follow from holy orders, as well as all the other obligations and apostolic missions of the priesthood.

Besides sanctifying grace, which this sacrament increases in the souls of the wedded pair, the actual graces necessary to their state in life also flow from the effects of this sacrament. Thus the Sacrament of Matrimony lays the proper foundation for a Christian family, the primary object of this sacrament. *The family is a natural society.* Families, together with the priest, form a parish; a number of parishes form a diocese; dioceses form archdioceses; and, finally, these are united under the one visible head of the Church, the Bishop of Rome, the Vicar of Christ on earth.

In this discussion we are considering only the *worthy* use of the sacraments. Unfortunately there is another side. Just as there is much good in this world which is unseen and unknown, no doubt, there is also much evil, too, which is hidden from human eyes. All this must be left to the infinite mercy of God and to the prayers and good works of the faithful. Nevertheless, the abuse of the Sacrament of Matrimony and the degradation of marital relations

in this age of modern paganism are too obvious and too disastrous to be passed over completely even here.

Unlike the other sacraments, the contracting parties are themselves at once both the ministers and the recipients of the Sacrament of Matrimony. They are therefore faced with a double responsibility: the worthy disposition of the recipient and the right and honest intention of the minister, in order that this sacrament be both licit and valid. In fault of the right disposition to receive this sacrament of the living worthily, the contract may be valid but the graces of the sacrament are not received. In fault of the right intention of the minister, relative to the essence of the sacrament, there exists, automatically, the unworthy disposition. In such a case there is neither a valid contract nor the sacramental grace, but a sacrilege.

Should the fault relative to the right intention be in one party only, the marriage may be only secretly invalid; although the second party, so long as he or she remains ignorant of this, is still innocent. Such a one, of course, is liable to all the evils of an unreal marriage. Only God can judge an individual; but it appears that if some of our Catholics have received this sacrament worthily, they have subsequently fallen from its graces. All these evils disrupt the family, the natural society and, consequently, are the cause of most serious harm to society as a whole.

The other five sacraments (baptism, confirmation, penance, extreme unction, and the Holy Eucharist) are ordered primarily to the good of the individual but, secondarily, they are of direct significance to the good of society; that is, they are ordered to the sanctification of each person of the whole human race, the reason for the institution of both the Church and the sacraments.

#### **BAPTISM, CONFIRMATION, PENANCE**

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The Sacrament of Baptism cleanses the soul from original sin and makes the individual a *member* (more or less passive and receptive) of the *mystical body of Christ*. It is therefore essential to the reception of all the other sacraments, each in its proper order. Baptism imprints a special character on the soul which makes the baptized a *child* of God and an heir of heaven; but the fullness of grace for the *adult* is reserved for the Sacrament of Confirmation.

Just as baptism makes the reborn a child of God, confirmation changes these children into strong and *perfect Christians* and *soldiers* of Jesus Christ. Thus they are given the graces and gifts of the Holy Spirit in their fullness and they thereby become *fully active members, apostles*, in a very real sense.

Penance seems to be a very private sacrament; and, thank God, it is. But in no case is the sacramental system a one-man affair. The priest, the minister of this sacrament, receives his power from holy orders and therefore through the bishop who, in turn, derives his authority from the Pope, the visible head of the mystical body of Christ. In order that the priest may exercise his power to absolve from sin, a penitent, a baptized one, is necessary; and so the very exclusive function of having one's sins forgiven is necessarily preceded by an orderly series of events, most of which are more social than the secret confession of sins.

The Sacrament of Penance is remedial both in its individual and in its social aspects. It *restores life to members* of the mystical body of Christ who are dead in mortal sin, it is a cure for those who are spiritually sick or wounded, and it sets otherwise straying sheep back on the right road to the true fold. It checks contamination and the contagion of sin in society. These are replaced by the tonic of good example and edification. Through this sacrament also, restitution and reparation help to reestablish *justice* and *peace* where the penitent had violated these in society.

Branches of the mystical body of Christ which have been dismembered through schism, apostasy, or heresy are readmitted to their former status through the Sacrament of Penance, which may then include *public satisfaction*; this is required to appease society, as well as for the good of the repentant soul who had given public scandal.

#### **EXTREME UNCTION, THE HOLY EUCHARIST**

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Extreme unction may seem to be the most exclusive and the most individual of all the sacraments because it is administered only when the person is about to take leave of the body of the Church Militant and is therefore apparently, at least, in the throes of his last agony. It is a final preparation which increases sanctifying grace and removes the last vestiges of sin and its debt of punishment, finally equipping the soul for its last journey, the one from which no one escapes and one, too, so far as human companionship is concerned, he must make alone. Sometimes, however, the effects of this sacrament restore the sick man to health so that he again finds himself in *active service in the Church Militant*; otherwise extreme unction prepares him for the great adventure and brings to a quick and sure climax the transport of the soul from this earthly life to his final goal. This goal is his *entrance into the Church Triumphant* which gives glory to God and joy to the whole

(Continued on page 117)

# THE BIGGEST EVENT

## of the Year

By JAMES D. R. EBNER

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### Introduction by His Eminence, Samuel Cardinal Stritch

*Catholic educators should understand better the place of the annual retreat in the Catholic high school curriculum. The whole objective of our education is the formation of a deeply Christian man. We succeed in proportion to the sanctity of our pupils.*

*A Christian man must serve his God in this world and, therefore, prepare himself to exhaust his capacity of usefulness here that his act of love of God may be more perfect. The training in the skills of the mind, the imparting of useful knowledge in all school subjects, and even physical training are intended to increase*

*the capacity of the student for a more and more perfect love of God.*

*Saints are holy people who lived great useful lives in this world before going to God. They have been found in all states of life. What can be more romantic for a youth than the deep desire to try to be a saint?*

*Let us not be commonplace in our educational ideals and yield to those who see not the realities of life! The Catholic educator must see in the annual high school retreat something which gives a meaning and an inspiration to all his activities.*

#### CROSSTOWN

FATHER SMITH thought he knew his business, but this time he was stumped. Here he stood before the boys of St. Ignotus High, well launched into his first sermon of the annual retreat. He felt in regular form, to be sure, but for some reason or other he simply wasn't "going over." Annoying little ripples of commotion all about the hall. What really unnerved him, however, were those fellows reading books.

Books! On closer observation, he concluded that every boy had brought two or three each. Why, one would imagine that this was an ordinary school day, that some lads were only trying to catch up on study, and that, in fine, this affair was merely a routine assembly period—which, as he later discovered, was precisely what the boys judged it to be. For no one had told them the day of retreat, and how should they know that *this* was it?

Even by big-city standards, it should be added, St. Ignotus is not underprivileged, and it can do things with fire and flourish—things, that is, which seem worth while, like "pep" sessions before athletic events.

Far away from St. Ignotus, on the other side of the metropolis, St. Nemo Academy opened its annual retreat somewhat more auspiciously. For, from the start of school, the boys had been primed up for the occasion. First a notification as to time and a word about the retreat-master; from then on, random references to the coming event by the various teachers. Finally, the morning before, the boys received specific directions, including a recommendation that they come dressed in clothes better than usual; they were encouraged to bring their missals and were reminded about the distribution of Holy Communion.

The St. Nemonians had been properly indoctrinated, so that when came the hour for the retreat to begin, they filed into the gymnasium with their purpose well in mind. And had any boy been disposed to think of the "gym." in connection with an assembly, or with basketball, or perhaps with the dance successfully staged there but a few evenings before, he could not have failed to be impressed by

the church-like atmosphere now established. Drapery transformed the far end of the "gym," where statues, flowers, lights, and a canopied altar set the appropriate note for retreat. Small wonder, consequently, that Father Jackson found the crowd as coöperative as any other he could remember.

St. Nemo, it should be mentioned, is scarcely underprivileged either, and it can carry off affairs in grand fashion—affairs, that is, which seem important, like the annual retreat.

Lest anyone misunderstand, it must further be remarked that St. Nemo generally does all things well, athletics not excepted. Its teams are continually the envy of St. Ignotus, and sometimes the despair. The situation is perhaps an illustration of the principle: "Seek ye first the kingdom of God and His justice, and all these [other] things shall be added unto you" (Luke 12, 31).

## THE TWO STANDARDS

These two pictures, copied from life, can be used to typify what a low and what a high value a school can set upon a retreat. They invite comparison with the value any school sets upon its annual retreat. Is this thought less of than the football season, or the musical, or the money drive? In brief, is the student retreat the biggest event of the year?

That it deserves to be, of course, is obvious. Yet while in theory no one would be found who held otherwise, in practice the observer cannot avoid noticing that there are still some places where almost any other event receives more recognition than the retreat.

Fortunately there are many schools which maintain excellent retreat traditions, and the number of such institutions is increasing. This happy issue is only as it should be: *salus animarum suprema lex*.

And it is entirely in accord with the injunctions laid upon the world by Pope Pius XI in his encyclicals:

Above all, let them [the clergy] hold in high esteem and employ with diligence for the benefit of their disciples the spiritual exercises, a most precious means of personal and of social reform. . . . We warmly recommend them; for in that school of the spirit not only are excellent Christians formed, but real apostles of every state of life are trained and enkindled with the fire of the heart of Christ.<sup>1</sup>

We earnestly desire to see this practice spread not only among the clergy, secular and religious, but also in the ranks of the laity. . . . We esteem

<sup>1</sup> In *Quadragesimo Anno*; quoted from *Five Great Encyclicals* (Paulist Press), p. 167.

retreats to be a special safeguard for eternal salvation.<sup>2</sup>

Of special interest to educators are these words:

A splendid dawn indeed, which should be followed shortly by a perfect day, if the custom of retreats be spread and carefully fostered among Catholic societies, especially those consisting of young people.<sup>3</sup>

## SCHOOLS OF CHRIST

With a new school year here, it is profitable to reconsider our stand on this vital matter of retreats. Are our notions orthodox Catholic—in line with the encyclicals? Do we perceive what an important rôle the retreat plays in the grace-life of our students? Do we appreciate the apostolic aspect of the retreat? And do we therefore promote the retreat by putting forth an effort commensurate with the supernatural values involved?

Surely if our daily work in the classroom aims to deepen the spiritual life of our charges, to elevate the natural to the supernatural—concretely, to turn pagan-tinged students into full-fledged Christians—then indeed we have to count the retreat as the only proper complement of our labors. And if we hope to inculcate the corporate life of the mystical body, to develop the social conscience of our students, we shall find no means more efficacious than the retreat. It is not an extraneous activity, not an extracurricular something, but an integral part of our Christ-centered program.

As an intensification of all our efforts to perfect the souls of our students, the retreat holds the place of honor among school events; it is a time of great grace, a holy week, "a three-day Pentecost."

## WHAT THE RETREAT-MASTERS SAY

In our investigation of this work of retreats for youngsters, we shall find it stimulating to study a recent survey. The writer and a friend solicited the opinion of 2,101 senior boys in fifteen high schools across the United States.<sup>4</sup> The resulting data were

<sup>2</sup> In *Mens Nostra*, Paulist Press edition, p. 7.

<sup>3</sup> *Ibid.*, pp. 18, 19.

<sup>4</sup> Schools located in California, Texas, Missouri, Illinois, Minnesota, Pennsylvania, New York, and District of Columbia. The survey forms, administered by the senior home-room teachers, were sheets 11 × 17, planographed on one side; the 44 questions were planned to take up a single religion period. All answers were anonymous.

It is hoped that someone will conduct a similar survey among girls' schools.

then submitted to the faculties of these schools, as well as to the retreat-masters they had named as the most successful with retreats to their students.<sup>5</sup>

Though we find nothing really new in this contribution from priests, teachers, and boys, yet we cannot but be impressed by their convictions. From a considerable mass of material let us lift out those portions which emphasize the importance and need and benefit of retreats.

First, some opinions from the retreat-masters. Characteristic is this comment of a missionary, who during his 33 years of service has conducted over 300 retreats:

The importance of retreats in high schools can't be overemphasized. Every boy is a world in himself and some are in the most impressionable years of their life. If priests would only realize that these years are so important, that what the boys hear during retreat may be the making of them for their whole life, things would be different.

A decisive statement from a distinguished boy expert:

A high-school retreat is, without doubt, the biggest spiritual event of the year. I do not see how school authorities can neglect it without grave fault.

This from another outstanding boys' priest:

Retreat has been the biggest and best thing that ever hit some of these boys—really!

The words of these retreat-masters are matched by the boys' opinion, which latter is sometimes more striking from its being so positive and, occasionally, so surprising.

#### WHAT THE BOYS SAY

How much the retreat means to our students shows forth clearly from one section of the survey, each question of which in its own way demonstrates why the retreat should be the biggest event of the year.

In the first question we discover the strong desire for the annual exercises.

*Were you anxious this year to make your school retreat? Yes. No.* In appraising the significance of the reply we have to observe that the word is not

<sup>5</sup> Questionnaires were returned by 21 retreat-masters representing all sections of the country.

With a single exception (who declared himself uninterested in such surveys), all these experts were favorable toward the survey. "Generally speaking," wrote one, "the survey is of great value inasmuch as it gives the retreat-master a chance to hear the other side of the problem. . . (1) For the most part, the boys say what is on their mind. (2) The majority of boys in a school are the best judges as to the success or failure of a retreat."

*content or satisfied but anxious.* Now even among those adults who credit themselves with understanding youth, how many would estimate, for instance, that four out of every five boys were *anxious* to make the retreat?

The truth happens to be that the proportion is four out of five. *Yes* was circled by 1,674 lads (79.6%), *No* by 355 (16.8%).<sup>6</sup> This response is an encouraging commentary on the modern Catholic boy; let those ponder it who would doubt the fund of good will stored up in his heart.

Because four out of five were eager to make the retreat, we would then expect to find this same enthusiastic number to turn out in answer to similar questions. This is apparently the case with the second query: *Have you always tried hard to make each retreat so well that if you came to die after it you'd have nothing to worry about? Yes. No.* Mark the concepts *die* and *nothing to worry about*. Think a moment of what these mean to the adolescent, with his tendency to harbor perplexities, with his sometimes unsettled and skittish conscience. (Think what they mean to an elderly person, or to a Catholic teacher!) In the light of this fact, we would suppose that not many boys (including our crowd of enthusiasts) would feel so sure of themselves as to die without worry. Consequently is it not a marvelous thing that *seven of every ten lads* feel so disposed! *Yes* was circled by 1,497 (71.2%), *No* by 539 (25.6%).<sup>7</sup> But just because one boy in four says that he is *not prepared* to die without worry, we must be careful to avoid concluding that therefore he is *unprepared* to die.<sup>8</sup>

The same large and earnest majority stand out in reply to the third question: *To what degree do you profit by your retreats? (A) Very much, (B) much, (C) slightly.* Remarkably, one boy in four believes he profited very much, two in four acknowledge much profit. *A* was circled by 571 (27.1%), *B* by 1113 (52.9%), *C* by 375 (17.8%).<sup>9</sup>

#### WHY THEY WANT RETREATS

Closely akin to the last question is this one: *Would you say that high-school retreats are (A) merely useful, (B) necessary, or (C) very necessary for boys?*

<sup>6</sup> It will be noticed that these computations include 72 boys (3.4%) who did not answer this question.

<sup>7</sup> No answer from 65 boys (3.09%).

<sup>8</sup> What more striking statistic can be brought forward to show retreats to advantage? We can safely suppose that on no other day in the whole year is our student body better prepared to die than on the last morning of retreat. At which other time does the group seem so pleasing to heaven?

<sup>9</sup> No response from 42 boys (1.9%). Whether these lads actually profited to the extent they claim is, clearly, another matter. Our only concern here is the objective fact that a great many boys are convinced that they got so much from the retreat.

And why? Of ten boys, almost nine believe retreats are at least necessary, and of these, six think them very necessary. *Merely useful* was voted by 215 (10.2%), *necessary* by 499 (23.7%), and *very necessary* by 1,355 (64.4%).<sup>10</sup>

The response here is clear-cut; anyone hesitating to believe that boys want retreats would have only to study this part of the survey. Impressive as are these figures, the boys' reasons are even more so. Here is a handful of direct quotations selected from the papers:

You actually sit down and realize why you are on earth.

Without them, some students would never get to confession.

It cured me of an evil, and there's no reason why it could not do the same for others.

A guy goes so long in sin that his conscience is deadened; a retreat brings him to his senses.

Many boys stay away from the sacraments and this is the great chance to get them back with God.

Because, personally, the retreat more than anything else, brought me back to the Church after a long absence.

Because it solves a lot of problems which often general teachers do not take up.

Because after a retreat some boys seem to become different fellows altogether.

#### DO EDUCATORS UNDERSTAND?

Perhaps if more principals and teachers had a deep realization of *why* the boys are anxious for the retreat, of *why* they feel the retreat is so necessary, then that golden opportunity for grace would be better promoted and its potentialities more completely exploited.

Educators, of course, have even less occasion to divine the true disposition of a student than have confessors, who must strive by labor and prayer to achieve discernment of spirits; so it is expected that only the more experienced educators will be aware of the generosity and holiness surrounding them, and of the perplexities and sins. With reason, then, a retreat-master includes this in his list of requirements for a successful retreat: "In the faculty, sufficient knowledge of the seriousness of sin in modern youth."

Another asks that schoolmen withhold criticism until the retreat is finished:

Experience as a confessor has taught me that it is necessary to stress certain points which the faculty may not deem too important. On one retreat, the principal of the school came to me

during the retreat and told me that he thought my talk on sex and purity was overdone. Quoth he: "Our boys don't need that sort of talk. . . . Our boys are good boys," etc., etc. "What I would advise is a good solid talk on respect for the Church. I have noticed that some of our boys don't tip their hats when they pass the church."

This dim view of boys' affairs, true enough, is the one most natural to an older person. Especially is it so to Catholic teachers who, after their long practice of self-control, are likely to live in an inner world of rare serenity; perhaps, too, their own adolescence was sheltered amid the finest of religious surroundings, with the result that only by observation and study will they see what today's youngsters go through.

#### KEEPING UP WITH THE BOYS

The educator who wants to reexamine his ideas on boys can profitably check with some comprehensive study like Dr. Fleege's work, wherein such questions as these are thoroughly gone over: "What is youth's biggest personal problem?"<sup>11</sup> "What do boys have most doubts about?"<sup>12</sup> "Do they worry over purity difficulties?"<sup>13</sup> In fact, one can suppose that a spiritual director would recommend to certain teachers that they run their particular examen on the school duties implied in Chapter 15: "Problems of the Adolescent in the Realm of Sex."

Once an educator perceives what most plagues many of his boys, he can then realize one reason why some so eagerly welcome a retreat: These boys simply want to unload their conscience of doubts they have been staggering under. And lads so afflicted may be more numerous than supposed. For example, how many teachers would estimate that a fourth of their boys make confessions materially incomplete? According to the boys' own statement, that is the situation.<sup>14</sup> As to their reasons for holding out of their ordinary confessions troubles which they put off until retreat, they tell us frankly:

I couldn't force myself to tell them to the priest.

I knew the priest too well.

Sometimes forgot, other times lost my nerve.

It is easier to make a good confession during retreat.

<sup>11</sup> Cf. pp. 338 to 341 in *Self-Revelation of the Adolescent Boy* (Bruce, Milwaukee, 1945). This volume, originally worked up as a thesis presented at Catholic University, is a companion to Sister Mildred Knoebber's *Self-Revelation of the Adolescent Girl* (Bruce, Milwaukee, 1936).

<sup>12</sup> *Ibid.*, p. 316. As one would expect, purity is the boy's biggest personal problem and the source of his chief doubts.

<sup>13</sup> *Ibid.*, pp. 296-298. About a half are thus troubled.

<sup>14</sup> This figure is even lower than the computation of Fleege, *ibid.*, p. 157.

<sup>10</sup> No reply from 32 boys (1.5%).

Because of the inability to put them in words.  
Because you are afraid to trouble the priest.  
Never realized offense.  
Because of fright of telling it in the confessional.

Because of the thought of what the priest would think.

The line was long. Everyone was in a hurry.  
Convinced myself it was not sinful.<sup>15</sup>

Obviously we hesitate to assign sinfulness to their action; experienced retreat-masters understand the intense extenuating force of the doubtful conscience in the adolescent. Nevertheless, this is a grave matter. These boys can indefinitely go on avoiding to clear their minds, until, as in retreat, pressure is put on them, so that whatever a school can do to solve their problems ought to be done, especially when it can be so easily done by means of the annual retreat. For a retreat aims not only to confirm the good and to justify the bad, but also to console and counsel the doubtful.<sup>16</sup>

#### ENGAGE THE RETREAT-MASTER BY NAME

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Thus far we have demonstrated *why* the retreat should be the biggest event of the school year; *how* this end can be achieved is the second phase of this investigation. Clearly the most important single external factor in the success of a retreat is the retreat-master. If he is first-rate, hardly anything can prevent the exercises from producing fruit; if he is poor, hardly anything can make up the deficiency. It is as one lad wrote when asked what he liked least about retreats: "Not a thing if you have a good retreat-master."

Now it should be no secret that the only way to get the right man is to engage a *particular* priest known for his understanding of boys; still, the facts do not seem to indicate that all schools are familiar with the principle. On this score there is the statement sent in by a diocesan priest, who is a top-notch retreat-master on his own account.

The [principal] should know *by name* the retreat-master of this or that order he wants. He should not just call up for a "retreat-master." Nine times out of ten, he'll get the one "free" at that time, regardless of his ability to deal with boys. . . . I know of only one school that had the nerve to call off the retreat because the retreat-master was disappointing."

<sup>15</sup> Compare with Fleege, *ibid.*, pp. 31 and 157.

<sup>16</sup> But while the retreat is proposed as a most effective instrument for returning lost sheep and catching strays, yet we do not mean to imply that it is an easy way for a school to pass on its obligations. The obligation, for example, to deal with the sex problem in so far as a school should. *Ibid.*, pp. 268-270, 276-278.

We have good missions in the parish because I specify *by name* the men I want here to preach the mission. I don't leave it to "chance" to get a good missionary. Neither should the head of a school.

All our religious orders have "top" men who can do a grand job; but all of them have "wash-outs," too. The boys get only *four* retreats in their whole high-school course; they should have the *four* best men available.

Confidentially, the schools that are "generous" in their stipend get the best men. Retreats for religious orders are a source of revenue, of course, and the *best* men go to the *best* places. A school that is "stingy" in a stipend is simply not going to get an order's best man.

Some schools pay little attention to the qualities of a retreat-master for the younger boys. They are more careful in selecting a good man for the senior retreat, because they know the seniors will be more critical. As a matter of fact, the very best men obtainable should be engaged to conduct the *freshman* retreat. For some of the lads, it will be the *first* retreat of their lives; if they make a *good one*, they'll be grand lads as seniors.

While this message leaves very little unsaid on the crucial subject of securing the right retreat-master, one could presume to add the maxim: "Order now and avoid the rush."

One school, as a case in point, has made it a practice to engage next year's priest right after this year's retreat—a whole year in advance. The solicitude has apparently been partly responsible for a string of successful retreats. And it is no surprise that one of the senior teachers there should report: "Lately our retreat-masters were about faultless."

#### OFF ON THE RIGHT FOOT

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Another practical suggestion: Have the retreat early. Here again we can compare our notions with the voice of experience. First, an educator who, like many others, urges the primacy of retreat on the calendar:

The retreat should be one of the first activities for which plans are made at the beginning of the scholastic year. It should take place as soon as possible in order to overcome the spiritual lethargy.

The opinion of a teaching religious:

I think it is an absolute necessity to get them straight morally at the start of the year. Many have told me that in just those words.

A veteran retreat-master advises against putting off the retreat until Lent:

A retreat *early in the school year* is a grand thing for the boys and the school. Retreats in the middle of the year or later are cramped by bad associations, etc., made during the year.<sup>17</sup>

In some high schools the first-quarter report cards are not distributed until the retreat is over. Their experience has been that some of the students who leave on account of marks (or who are expelled) are among the very ones most in need of a retreat. Moreover for some of these boys, it will be their last chance to make a retreat.

### IT PAYS TO ADVERTISE

Suppose St. Nullum High School neglected to have a "pep" meeting in preparation for the football championship final. There would be at least a fair turnout, and plenty of rooting, but nothing like what there could be. Hence St. Nullum, taking no risks, holds a "whoopin' big pep session" (everyone's glad to die for dear old S.N.Hi!)—with the result that nearly everyone is there for the game.

Arousing enthusiasm for a retreat is the same idea; you'll get the most out of it by *advertising*. Among the suggestions sent in is this from an eager priest:

Talk it up for weeks ahead. Make it *the* event. Be sure the retreat-master you get looks upon it in the same light.

From another alert priest:

The student body should be made fully aware of the purpose of the retreat: by talks, news articles, student body action, class meetings, and freedom from other assignments.

From a third, a word of commendation:

<sup>17</sup> This comment is meant to apply only to the open three-day retreat usual in high schools.

I have always had very good cooperation from the faculty. The outcome of the retreat does depend a great deal upon them. Especially in the way they have talked it up beforehand—as something that will be very enjoyable and profitable. Much depends upon the spirit with which they enter on the retreat.

A wise veteran writes:

Make it *the* event by preparing for it, and often during the year referring to it, and reminding them of the necessity of renewing their retreat resolutions—especially during Lent.

It should be emphasized that of all the advertising mediums in a school, none is so powerful and thoroughly persuasive as the home-room teacher. If he is "sold" on the retreat, he can do more to "sell" the students on the idea than can a whole series of "pep" assemblies, posters, and other flamboyant devices.

### IN CLOSING

The points we have attempted to make in this paper are:

1. The pressing need of retreats in schools.
  - a. The injunction of the encyclicals.
  - b. The Christianizing program of Catholic schools.
  - c. The opinion of retreat-masters.
  - d. The boys' desire and need of retreats; their persistent purity problem.
2. Practical suggestions.<sup>18</sup>
  - a. Engage the retreat-master by name.
  - b. Have the retreat early.
  - c. Advertise it.

<sup>18</sup> From retreat-masters, teachers, and boys have come dozens of suggestions. Space limitation makes it necessary to reserve most of these for another article.

## The Direct Social Significance of the Sacraments

(Continued from page 111)

court of heaven—the end for which the Church was founded and for which all the sacraments were instituted.

The sublime act of receiving the Holy Eucharist is most fittingly called Holy Communion. It is a sharing of the Divine Food at the common holy table. Since it partakes of the efficacy of the Holy Sacrifice of the Mass, the receiving of Holy Communion is second only in dignity to the celebration of the Holy Sacrifice itself. Holy Communion is the

sacred banquet at which the members of the mystical body of Christ are *one in Him and He in them*.

Part of St. Thomas' prayer of petition before Holy Communion is illustrative:

...O most merciful God, grant me so to receive the body of Thy Son, our Lord Jesus Christ, which He took from Mary, ever virgin, that I may merit to be incorporated into the mystical body, and numbered amongst His members...

# A Developed *GUIDANCE PROGRAM* for the Upper Elementary Grades

By SISTER MARY EVANGELA, S.S.N.D.

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ON EVERY side our teachers are reminded that somehow their teaching of religion does not carry over into the daily life of present-day youth. For eight years they have had religious instruction and then enter high school not knowing the bare fundamentals of religious living. In fact we are told they enter college later on badly damaged—nowhere have they learned to discipline themselves and to regulate their lives according to the principles of moral conduct.

From the rostrum of every Catholic educational institute the youth of today are offered as a challenge to the courageous and self-immolating religious teacher to guide and fashion to the likeness of Christ. Much of the success or failure will depend upon the attitude of the teacher. Only an alert and really sincere teacher can create the proper atmosphere for effective character development. She must be keenly alive to the potentialities of her pupils. She must prudently guide their discussions, direct their thinking, and stimulate their desire for moral improvement. A sympathetic, and understanding teacher will be more successful in developing good character traits and high ideals than one who has much learning, but little sympathetic understanding.

In no age have elementary school teachers been better informed on educational history and achievement. Methods and systems and qualifications are discussed from every angle, yet they are confronted with the cry, "Pupils in our elementary schools do not acquire the principles which are essential for living their present life in a really Christian manner. There is a woeful lack of honesty, truthfulness,

loyalty, and respect for authority." The unbridled passions of youth, the craving for pleasure and the unwillingness to shoulder responsibility afford evidence that the functions of the elementary school and its program must be reinterpreted.

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## NEED OF A GUIDANCE PROGRAM

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The most recent tendency in education has been to determine all objectives, curricula, and materials, in terms of the "good of society." First of all, the rights, duties, and obligations of the individual must be recognized. He is destined for both time and eternity, and his education must prepare him for both. It must seek his best welfare in this life and his eternal happiness in the next.

The beginnings of virtue or vice occur through the personal contacts made in daily life. Music and song, story and screen, radio and television are potent forces for good or evil in the child's thinking, feeling, and dreaming. Therefore, in addition to knowledge of religious truths, a definite plan of guidance is necessary to develop proper social habits which are most essential for a moral Christian society.

Then, too, the teacher of today must face the fact that each of her pupils is more or less a problem child. He has inherited from this century a restlessness, an inquisitiveness, an alertness and an indifference towards religion for which he is not entirely to blame. The falling away from God is

evident everywhere. Gone is the day when God was given first place in the average home. This disintegration of home life during and after the war is perhaps the most deadly danger to the moral stability of our youth.

In addition to these grave moral dangers, the child of today has more subjects to learn, more activities to take part in, more books to read, and more enemies to conquer. It requires boundless confidence and courageous daring for the religious teacher to accept the challenge to bring God into the lives of her pupils in a world where secularism triumphs. With an awareness of her problem, the zealous teacher looks in vain for practical help to carry out her obligations as teacher and guide. The study of the catechism with all the recent supplementary helps to make religion understandable is not sufficient to develop proper social living principles. More than knowledge of Catholic truth is needed to develop Christian social character traits in the daily lives of today's children.

#### A PLAN FOR THE BUSY TEACHER

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To help the earnest and busy teacher in her efforts to bring God into the hearts as well as into the heads of her pupils, a series of books on Christian character education have been prepared to guide the child in the establishment of "habits of virtue." Note the words of the encyclical on Christian Education of Youth: "Disorderly inclinations must be corrected and good tendencies encouraged and regulated from tender childhood." But the child will not overcome his evil tendencies by mere knowledge of religious truths. In other words, to know the catechism from cover to cover does not necessarily make a child religious.

Christian character education is something that happens to the child as a result of self-evaluation and self-activity. The development of moral principles which fashion a Christian character is a social process; it takes place in society. Religious knowledge must find expression in those Christian attitudes which are essential to good social living. The lessons in this series provide the teacher with a carefully developed plan of guidance for Christian social living in school, family, parish, and community. The plan involves intelligent direction and purposeful control of conduct under the influence of definitely moral and religious principles which are converted to standards of action related to the pupils' present activities and situations in life.

Formal religious instruction does not always provide a practical approach to the child's present social life. An instruction on the sacraments of

matrimony, holy orders, the attributes of the Church, some of the commandments of God and of the Church, as well as many other topics of religious instruction do not lend themselves to the development of Christian social principles in the child's life here and now. Nor does the catechism provide a sufficiently developed plan for consistent, sequential training in virtue.

#### AIM AND SCOPE OF THE PLAN

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Character can be formed only when religious and moral principles function in such a way that they regulate the entire process of acquiring knowledge and skill; that they direct the child's interests and desires to worthy goals; that they guide his judgments; that they motivate his decisions. He must learn that his every action with the help of the infused virtues received in baptism can be turned to good and become for him the means of developing a noble and virtuous character. The outcomes of such education will be the trained mind, the disciplined will and, therefore, the molded character which constitutes the best safeguard against social chaos and moral instability.

The most recent development to help the teacher in this all-important task of *guidance in Christian social living* is a series of four books on the cardinal virtues, which have been chosen as the subject of the lessons, since these virtues are the important guide posts in the child's social experiences. When the virtues allied to prudence, justice, fortitude, and temperance have been taught and developed, the child will be the better prepared to accept the more sublime principles of living by faith, hope, and charity which are treated in a second series, as yet unpublished.

The present series consists of four books, each containing thirty lessons based on character traits related to one of the four cardinal virtues. Book one treats of prudence; the others, respectively, of justice, fortitude, and temperance. These four books are intended for the upper grades of the elementary school, grades five to eight. To produce the best results it seems to the authors that all pupils from grades five to eight should begin with book one and then take up book two when they are ready for it. In this way pupils of higher grades will have a consistent development. Pupils of grade eight will find book one just as interesting as will those of grade five, for there is no scaling down of the subject though the vocabulary has been controlled to meet the reading problems of children on the various reading levels. The books should be looked upon as the pupil's personal property, for

only then can the self-appraisal be effective as a means of guidance.

Each lesson is planned as follows:

*Presentation*, illustrating a character trait or describing a practical experience or explanation of a Christian social principle.

*Class discussion*, to insure the understanding of the life situation and the lesson to be learned from it.

*Activities*, that can easily be carried out in correlation with other subjects and thereby provide opportunity for assimilation and recall.

*Self-appraisal*, the most effective means of motivation for personal application of the principle involved.

*Helpful thoughts*, which may serve as a means of impressing the moral of the lesson more deeply and more lastingly.

A *summary* is given at the end of each book. A *personal check-up* includes all the important traits discussed with provision for studying one's progress.

#### GUIDANCE AS PART OF THE DAILY RELIGION PERIOD

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The plan of guidance here proposed was formulated by two prominent religious educators who have had wide experience as classroom teachers, principals, supervisor, and guidance counselor. One of the authors, Sister Mary Aurelia, O.S.F., is well known for her previous publication, *Practical Aids for Catholic Teachers*. The other is a contributor to *THE CATHOLIC EDUCATOR* and is at present a community supervisor for the School Sisters of Notre Dame in various dioceses located in Pennsylvania, New York, and New Jersey, Sister Mary Evangela, S.S.N.D.

Judging from a practical as well as a psychological point of view the authors suggest that the lesson on *guidance in Christian social living* be taken as part of the daily religion lesson. Ten or fifteen minutes at the beginning or end of the period may profitably be devoted to this work. Since there are thirty lessons in each book, one lesson will furnish matter for a week's work. On Monday the teacher might take the presentation and some class discussion; on Tuesday, a brief review of the presentation and continue the discussion with one or the other suggested activity; Wednesday, other activities and the self-appraisal, discussing the latter; Thursday, summarize the discussions and activities of the week and check the self-appraisal allowing each pupil to do this privately; on Friday, time should be given for memorizing thoughts to be remembered and for self-expression of ideas, personal check-up of the week's efforts and perhaps the forming of a

resolution. (See "Personal Check-up" at the end of the book.) Pupils should also be encouraged to find suitable short poems, memory gems, or choice thoughts, and write them in their books, or in a note book.

If the teacher wishes, she may take a religion period once a week, preferably the first day of the week, by reading and discussing the presentation and the topics which follow, closing the lesson with the self-appraisal. On the other days she may spend just a few minutes to recall the aim of that week and assign some activity to be carried out. The last day of the week should definitely be used for checking on the personal application in the self-appraisal. Not all the activities need to be carried out as suggested. As the teacher becomes familiar with the lessons she may devise better ways of adapting her technique to produce the most effective results with her particular class.

No matter what religion plan the teacher uses, she will find the *guidance in Christian social living* the means to make the lesson in religion carry over into the daily lives of her pupils, for the lessons do more than merely inspire the pupil to be honest, truthful, reliable, and loyal. Inspirational "pep-talks" have their value in creating desire, but these talks must be followed by suggestions as to how to apply an ideal to real life situations. It will not be sufficient, for example, to tell a boy that he must be honest in everything he does. Specific examples must be given of how he must act in particular cases and under certain circumstances. If we wish to have pupils actually develop good traits or habits rather than feel a mere sentimental desire for them, it is essential that we show them exactly how such a trait is manifested in a particular situation in which they may find themselves. No matter how earnestly a pupil may desire to possess a certain good trait, the ideal will seldom be practically applied in his life unless this application is made in some concrete situation and a plan of action mapped out for proper behavior.

#### CHRIST, THE PERFECT IDEAL

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Christ is suggested as the perfect Ideal for a citizen of human society. At this point the child needs specific direction. He is often confused when he is urged to be Christlike. He fails to see how he can be like Christ who lived in such vastly different circumstances. The proper approach here would be to remind the child that he really cannot do what Christ did. Rather, he must ask himself what Jesus would do if He were in the same or a like situation. Children should often be encouraged to

ask themselves: "What would Jesus do if He were in my place here in school? How would He act in this circumstance?"

The test of character is in conduct, not in desires and plans of action. Consequently, for an ideal to be realized, it is necessary that desires and plans be carried over into human acts. Knowledge, to be effective, must be put into practice. It can happen that a pupil may have the desire to follow an ideal; he may know how the ideal can be applied in everyday life, yet he may fail to perform that action in his own personal life. What is necessary is not only an awareness of the value of the ideal, and an earnest desire to attain it but also, what is of still greater importance, the persistent striving to perform the actions which will ultimately result in correct habit formation.

#### **ESSENTIAL CONDITIONS OF THE GUIDANCE PROGRAM**

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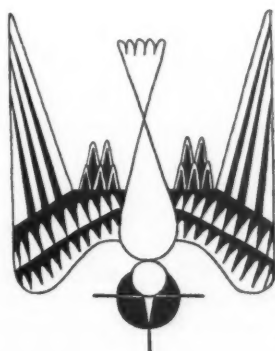
The program aims not only to develop a strong and consistent personality; it strives to integrate

traits, ideals, habits, and customs in such a way that the child will, in time, acquire the ability to act according to standards of virtuous living.

In summarizing may we state that for effective teaching of the social virtues on a supernatural plane to build a strong Christian character, the following conditions are essential:

1. The ideal must be clearly presented.
2. A desire for the ideal must be created.
3. Natural and supernatural motives must be supplied which will induce the child to practice the desired trait.
4. Ideals must be living, human personalities which will vividly suggest a mode of action.
5. Opportunities for the practice of the virtue in life situations must be pointed out and, where possible, an occasion given for its practice.

These conditions are provided for by the proper use of these interesting, simple, and practical books. They need but the zealous interest of a Christlike teacher to motivate the child to a practice of the virtues so essential for Christian social living.



# Religious

## *EMPHASIS WEEK*

(Continued)

By MOST REV. WILLIAM O. BRADY, D.D., S.T.D.

*Bishop of Sioux Falls, Catholic Chancery Office, 314 Paulton Building, Sioux Falls, South Dakota*

While I thus comment, however, on the chosen topic of the week and try to make it briefly practical, I am disturbed by something deeper which tends to contradict anything we may say or do here. This brings me to my third provoking problem.

### **IS THIS A CHRISTIAN COUNTRY?**

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There is a catchphrase, often quoted, to the effect that the United States is a Christian country and that in major part our greatness is due to the Christian content of our culture. Various court decisions have used this phrase, the most explicit being found in the words of Justice Brewer of the U. S. Supreme Court in an opinion delivered in 1892. Since that day, the phrase has found expression rather generally without question of its validity.

Without prejudice to what may have been true in 1892, and with all due respect to the courts, I now question the validity of the statement. A country is a "Christian country" either because the majority of its citizens are truly Christian, or because its citizens follow, in most matters of importance, a Christian code of life. I pose the question whether either can be truly affirmed of the United States.

As long ago as 1928, the now defunct *Literary Digest* made generous sampling of the religious convictions of prominent civic and religious leaders in the United States. I leave it to your own research to dig out the appalling figures and to read the startling confessions of reputedly Christian people who denied or doubted the divinity of their Christian Leader and who accepted or rejected at random the religious convictions commonly—at least till modern times—and universally accepted as Christian foundations.

I refer you now only to the *Information Service Bulletin* published by the Federal Council of Churches this last January 17th. This reports a poll of university students who admit, by the usual questionnaire, that "some form of religious belief or orientation is needed" and 70% of the students subscribe to this. But, less than 25% of the same group have retained essential orthodoxy in their beliefs. Average apostasy from parental religious faith is over 50%; among Catholics it is quoted at 15%; among Jews, it is asserted to be the greatest. These are not my figures; these I quote from the *Bulletin* of the Federal Council of Churches.

Now a religious poll of citizens will show our people to have various allegiances. Some call themselves Lutheran, others Catholic, Methodist, Baptist, Presbyterian—or by a dozen other names. For the moment, that is not the point. The critical present point is: How many of them are truly Christians so that this country can be called a Christian land?"

### **USE OF THE NAME "CHRISTIAN"**

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I raise this issue for a purpose. The first use of the Christian name classified those who accepted Christ as God and His manner of life as divinely imposed. Only those were called Christian who had been initiated into the Christian society by a rite indicated by the Founder; only those were Christians who were admitted into participation in the communal rite of worship, also established by the Founder; only those were qualified Christians who had accepted and professed a definite creed of belief, also taught by the Founder. Only those, and this is of

tremendous importance, were allowed to retain the Christian name and Christian affiliation who were faithful in private and in social life to the code of Christian belief and conduct which they had freely and sometimes dangerously accepted. Failure in morals disbarred one from the Christian community for a greater or less time—but really disbarred; rejection of doctrine or contradiction in creed meant full and complete rejection from the Christian name as well as from the Christian family.

Now, I am not aware that the passage of time has changed in essentials the qualifications for Christian allegiance. But, by a strange sort of logic, the Christian name is assumed by not a few who sense no obligation to believe in the divinity of Christ and who profess no allegiance to the creed of Christ without the privilege of personal modification, selection, or interpretation.

Naturally, in our free country, a man may call himself by any name he wishes. But assumption of the name of *Christian* by those who reject Christ as divine or reject part or all of Christ's teaching is no more justified, but is rather as puzzling, as the affirmation of our Russian friends that their totalitarian government is democratic. Was it not the queen in Carroll's fantasy who rebuked her questioner, saying: "Words mean exactly what I want them to mean, no more, no less?" Now, if that is the way in which our country is said to be a Christian country, then I affirm that Carroll's nonsense has become our Christian nonsense.

Or, shall we take the other test? Can we say that our country is a Christian country in the sense that government and our citizens, in major part, accept and follow, profess and strive to attain a Christian way of life?

#### TESTS OF A CHRISTIAN COUNTRY

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Let me give you a litany of tests or examples so that you can form your own judgment. Polls, similar to the one quoted above by the Federal Council of Churches, show that less than 30% of Americans gather to give God worship formally on the Lord's day. By legal enactment and by legal enforcement, 47 states of the Union have accepted divorce legislation which contradicts Christ's doctrine on divorce and remarriage. I refer you to the King James version of Saint Matthew's Gospel for the words of Christ and I ask you to ponder not on the phrases that may be disputed by divines but rather on the evident understanding of Christ's hearers that this was a hard doctrine. Even in the best days of Christian living, lustful men put away their wives and other lustful men tried to take them to wife a second

time. But not before 1526 did society try to justify and legalize these lustful actions, thus initiating a social phenomenon which is now deplored by the Christian conscience as one of the greatest of our social problems. The shame of divorce and remarriage was felt in 1892 when the courts assured us that we had a Christian culture. But the shame is no longer evident when Christian ministers of the gospel can take to themselves as wives divorced women in defiance of their religious superiors or when the Christian laity can accept as commonplace the announcement of new marital projects while still legally and morally bound by a current contract.

Besides, 48 states admit by law a form of legalized abortion, which, by the way, is a contradiction in terminology and no different in pagan content from that custom at which Christians used to be in horror when unwanted babies were exposed. Thirty-seven States admit legal justification for human mutilation by the so-called sterilization laws which have never been medically justified by conclusive argument and which, if wrong in Germany when practiced on the Jews as alleged menaces to society, must be equally wrong when practiced on Americans as alleged handicaps to social improvement. Legalists openly admit that perjury is common in the courts. Public funds have been used, I am informed, even in South Dakota, to spread the practice of what the Christian conscience used to recognize as a modern form of Onan's crime. Those who challenged the right of our nation to make war by indiscriminate bombing of civilians were challenged on their loyalty. No matter how explicit the Mosaic command and the Christian application of: "Thou shalt not commit adultery," our armies generally accepted prostitution with prophylaxis until a desire to win support for Universal Military Training took cognizance of the Christian concern of mothers and of churches for continence, in the manner of Christ.

Need we go on and on multiplying examples? I will most willingly admit that a Christian spirit, in some things, does inform our people and underlie our social living. But during this Religious Emphasis Week, I am making a plea for Christian integrity. For if you admit this *week* to be important, I assert that next week is equally so; and I affirm that we cannot assume a smug attitude in Christian security simply because we are a generous people, a peace-loving people and a tolerant people. The anti-lynching law still prevails to make us wonder at our charity; race prejudices are still strong to make us question our peace-loving assertions; religious conflicts are stirred up from time to time, to make us question the reality of our tolerance.

Even this university, if it followed the best instincts of its officers, would find it hard to be fully Christian. I do not here refer to those occasional incidents which blemish the name of a university,

such as the professor of psychology who began his first class of the semester by saying: "Many of you have come to this course with religious convictions, with some puerile notions about a soul and a later life of heavenly happiness. It will be my endeavor during this course to prove your convictions wrong and to demonstrate the futility of whatever faith you bring here." I do not, I say, refer to such extreme incidents which would make Religious Emphasis Week a mockery. I rather refer to the general limitations imposed on our educative system by the circumstances of American life. For, by a peculiar twist of citizenship, we have come to a strange situation. I shall not describe that situation in my own words. The problem which faces this Religious Emphasis Week was better told recently in a newspaper article by George Sokolsky and was printed in the *New York Sun* of January 24th this year. I presume your patience to let George Sokolsky tell the problem in full in his own words: The article is entitled: "Atheism by Law," and I quote:

Dr. Nathan Schachner has written for the current issue of the *American Jewish Year Book* a learned and interesting article entitled: "Church, State and Education," which shows what the law has been and is concerning religion in the schools of the various parts of the United States. While his summary of the history of this subject is of value, what he misses altogether is that atheism may be taught our children, but not the word of God, not the Bible, not the Psalms, not the Prophets, not the Apostles. Karl Marx is legal in the schools but not Isaiah or St. Mark. They suffer from biblical affiliation.

For many this is a very serious question. They say that religion has no place in the schools. But has anti-religion a place? The real difficulty is that the Catholics object to the King James version of the Bible; the Protestants object to the Douai version, and the Jews object to both. But does any one object to a materialistic biologic interpretation of man's place in society; does any one complain that his child is being bombarded with an amoral position that man is a product of his environment and that morals are a matter of superstition and social pressures?

In a word, all the talk of church and state has nothing to do with the fundamental question, which is, what is being done to offset and counteract their corruption by teachers who are atheists and who propagandize an atheistic conception of morals in the public schools?

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#### NEED OF GOD OF LITTLE INTEREST

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Schachner's article does not deal with this at all.

Unfortunately most of those who discuss this question are too concerned with money for bus rides and too little with need for God.

The real danger is not that the public schools will become sectarian, but that fastidious parents will not send their children to public schools. An increasingly large number do send their children to private and parochial schools. The independent (private) schools are not only for the rich and fashionable, but for children whose parents object to a materialistic, amoral education. They want their children to learn not only about the amoeba but also about the beatitudes. It is a question of moral standards.

Unfortunately, while the attack is being made on religion—every kind of religion—with increasing force, the children of God are divided into quarreling, bickering sects who hate one another, discriminate against one another. They have forgotten that Christ taught: "This is my commandment: that you love one another, as I have loved you. Greater love than this no man hath, that a man lay down his life for his friends" (John 15, 12-13).

And also He said: "You have heard that it hath been said, Thou shalt love thy neighbor and hate thy enemy. But I say unto you, love your enemies. Do good to them that hate you. Bless them that curse you and pray for them that calumniate you" (Matt. 5, 43-44; Luke 6, 27-28).

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#### FRET AND FUME OVER NON-ESSENTIALS

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But few of those, Christians some of them call themselves, pay heed to this counsel. They fret and fume over school lunches and who shall get them out of the taxpayer's money, but they do not worry about the poison that is daily being poured into the minds of their own children, poisons that have already produced an unmeasurable debasement of man in Europe and project here a society that knows no better guide than the rule of reason and necessity, the passion for self-satisfaction and indulgence.

This is not a problem for lawyers and doctors of philosophy. It is the obligation of every parent to protect his own child, to guard it, to nurture its spirit as well as its body, to make it as strong morally as physically. That obligation can be passed on to no one—surely not to the State. To the State, the child, as the person, is a statistical entity to be counted; to the parent, the child is the fulfillment of man's destiny as a moral being.

It is my most earnest wish that this Religious Emphasis Week will make plain the problem we all face and turn the attention of our schools toward our ideals and toward our God.

# "Attention, *TEEN-AGERS*"

By SISTER MARY ALEXIA, O.M.

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**I**F THOU wilt enter into life, keep the commandments" (Matt. 19, 17). Thus spoke Christ to the rich young man in the gospel story and thus speaks the same Christ today to each of you, my "teen-age" friends.

You know the answer as it is written in the catechism. "I am the Lord thy God..." etc. Perhaps you still cherish a reward that you received away back in fifth grade, when a little breathlessly you arrived at those last three words, "thy neighbor's goods." You will probably tell me that, praise be to God, you have kept those same commandments "pretty well." Yes, but up to this point you have enjoyed the protection of your devoted parents and the admonitions of your vigilant teachers. From now on it will be different. You are at the controls. You are going to act as an individual. In your hands is the power to shape your own destiny and the destinies of those whose lives come within your influence and the answer will be a satisfactory one only in so far as you use these same commandments as so many avenues which will lead you to the fullness of life, here and hereafter.

## **COMMANDMENTS PROTECTIVE, NOT PROHIBITIVE**

It is time that people got away from the old-fashioned idea that the commandments are prohibitive measures which thwart man in his pursuit of happiness. You can make a real contribution to society in general if you will show by your way of life that you regard the commandments as protective measures which assist you to live a life wherein you fulfill man's threefold obligation of respect to God, his neighbor, and himself—a life that places God's law, not in the isolation of a Sunday-school class, but as a coalescing influence in your family, civic, and social affairs.

You hear much talk today about mental health, about the necessity of leading a well-balanced life and about the findings of that comparatively new corps of social specialists—the psychiatrists. The newspapers and current magazines carry many and varied discussions about mental fitness, about the increasing number of mental ailments and about what science hopes to do for them, but strange to say, there never seems to be any mention of that rule of life which is given to all men, which precludes the necessity of psychoanalysis, namely, fidelity to God's law, the Ten Commandments.

## **THE COMMANDMENTS IN GENERAL**

The prime purpose of this paper is to show you, the teen-agers of today and the adults of tomorrow, that the Ten Commandments are an integral part of the natural law, as much a part of your nature as eating and drinking. They are the sign posts, as it were, pointing out the things you must do or what you must avoid if you are to enjoy the rich heritage which is yours. They are the embodiment of all the rules for mental security.

Let us take a passing glance at the commandments in general, regarding them first from the standpoint of God only, the first three, and then from that of our neighbor, the last seven. The first three tell us that we owe God positive recognition. Thou shalt adore—by which we mean pray, offer sacrifice and daily bend our will and check our pride because we are not the lords of creation but creatures, subject to a superior authority. Thou shalt respect and reverence His name and keep holy His day. This is our primary duty, to acknowledge God as the head of society and all men as members.

Are we to conclude, then, that the first three com-

mandments have no bearing on the social aspect? At first glance we might answer in the affirmative. Interested as we are in our relations with our fellow-men those three commandments seem to have no part in the pattern. What about motivation? Let us consider them as the driving power behind the other seven, for, tell me, what reasons would induce some individuals to the keeping of the laws regarding the neighbor if there were not a God to whom they are answerable? Seeing God in the neighbor is one way of making the observance of charity possible and so, in respecting, reverencing, and obeying man, we of necessity must take God into consideration. Like some of our materialistic philanthropy, the keeping of God's law in regard to man without seeing man in reference to God, is an empty shell. We cannot emphasize the *law* and ignore the *Lawgiver* in regard to the Ten Commandments. Hence, our social obligations begin with God and then branch out to His creatures, for are we not members of His mystical body?

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#### OUR NEIGHBOR'S WELFARE IMPORTANT

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From the fact that God gave us only three commandments concerning Himself directly and seven that regulate our dealings with our neighbor we may conclude that He considers our neighbor's welfare of great importance. It is easy to see that the obligations involved in these seven make for a good social order; they make for correct mental attitudes, regulate physical well-being, and contribute to the health of society as a unit. Submission to authority, reverence for the truth, purity of life, respect for life and health and property—all this taken merely as sound advice, apart from any religious significance—will make the individual a better citizen of the State, a more efficient cog in the wheel of life, a healthier cell in the body of society.

Suppose we line up the seven commandments which pertain to man in his social endeavors to see the pattern they offer for a wholesome "teen-age" life.

"Honor thy father and thy mother." Are you among the masses who consider "mom" and "dad" as old timers whose ideas have whiskers? I hope not. Let's think a bit.

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#### AUTHORITY

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How logical it is that the section of the Decalogue which pertains to man should open with the recogni-

tion of and reverence for family life which is the foundation stone of all social order! As the family and its authority expanded, the State and the Church and many other societies were founded and patterned after it, each having as a significant characteristic the recognition of and regard for man's innate need of authority without which the world would be in a state of chaos.

Submission, or the recognition of authority, is a pattern of life for every man from the cradle to the grave. We may evade it or brush it off for a while, but to no avail, for the more we try to be rid of it, the more intensifying are its clutches. Submission, I assure you, is not at all one-sided; for the greater our submission and trust, the greater the responsibility of those in whom we trust. So, if the things required of us sometimes seem a little old-fashioned, remember that those exacting them are fulfilling a sacred duty. Therefore we must reverence, love and obey our parents in all that is not sin. We must reverence and submit to the authority of the Church and State which wield their authority in the form of laws for the good of man in general. If we kept this fourth commandment there would be no such term as *juvenile delinquency* and no need for penal institutions.

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#### GOD THE SOLE OWNER OF LIFE, HOLY PURITY

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"Thou shalt not kill." God is the sole owner of life. It is He who gives life to us and He alone has the right to take it away. One of the strongest urges in man is self-preservation. Sometimes we think only of murder and suicide in connection with this commandment, but there are many more phases. Anger, hatred, and revenge lead to violence and, therefore, must be avoided. Scandal, which so often kills the soul, is another form of murder.

What has the fifth commandment to offer the teenagers? Much! It gives us an awareness of the danger of excess in the use of drink or drugs which rob us of physical and mental fitness and leave us a prey to uncontrolled emotions. It urges us to a greater respect for our own bodies and for those of our companions, for are they not temples of the Holy Ghost?

Now we must talk about holy purity, for the sixth and ninth commandments were given us that we might have a proper regard for the great power which God has implanted in every man and woman. When the angels rebelled and were cast out of heaven, it pleased God to desire that those places should be filled. So He created man, and He gave him a wife for a companion and then, because God wanted all those places in heaven filled, He put in man and

woman the power to create little children who would learn to know and love and serve God here on earth in order to be ready to become citizens of heaven.

"But," you may say, "we are only teen-agers." Yes, that is true, but if you are to be an accomplished artisan in the sojourn called life, you must serve a worthy apprenticeship. To accomplish this there are many things to do, a few things to avoid. There are abundant sources of indispensable help and a reward which has no equal. "Blessed are the clean of heart, for they shall see God" (Matt. 5, 8). Therefore we must be pure in all our words, looks, or actions. This will not always be easy, for the struggle to preserve purity is one of life's greatest battles.

We must have a deep appreciation for the creative powers which God has implanted in man, and from this will come a deep respect for our neighbor and an insistence on that same respect from him.

Aside from prayer one of the greatest aids to purity is to be busy. Regular habits of life, study, manual labor, wholesome recreation, and worthwhile hobbies all tend to fill our lives with good moral manners and give us a right to be considered just a little less than the angels.

#### **VIRTUE OF JUSTICE**

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"Thou shalt not steal" nor "covet thy neighbor's goods." Here we have implied a positive command to give to all men what belongs to them and to practice the greatly neglected virtue of justice. What a different world this would be for the teen-agers alone if all were mindful of the fact that God has lent us the riches of the world that we might use them to secure passage to heaven.

"Do unto others as you wish them to do unto you." How possessive teen-agers are about their rights, yet how often they disregard the rights of others. You probably will never have anything to do with bank robbing or with any three-figure gambling, but what about destruction of property, cheating in examinations, loafing on the job, and short-changing people?

Teen-agers are often accused of taking things into their own hands. Now is your opportunity to take something really worthwhile—namely, the observance of justice. The occasions for practicing this virtue will be innumerable. There is public property which must be respected that all may share in its use. There are the hundred and one occasions during the day when your firm belief in the brotherhood of man

will evoke only the square deal, namely, the returning of that borrowed book, the paying of that small bill when you know that the graciousness of your debtor will prevent his asking for it, the measuring up in school because it is only dad's work and mother's self-denial that are paying your tuition and the incidentals, the actual reading of the book and not a bought report, the adhering to principles in harmony with the church laws, for those which are adverse cannot add anything to your well-being.

Then, too, many people who are well aware of faults against the seventh commandment seem ignorant of the fact that restitution is necessary for forgiveness.

So, to the respect for the person of man, we add recognition of his right of ownership and our duty to respect his rights.

#### **FALSE WITNESS, CAREFUL SPEECH**

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"Thou shalt not bear false witness against thy neighbor." The power of speech is one of the distinguishing characteristics of man. It is the instrument which God has implanted in you that you might enjoy your social heritage.

Did it ever occur to you that your tongue makes of you an open book? Let us slowly turn the pages of the book that should be your biography. The teenager is careful about the reputation of everyone; for he realizes that there is nothing dearer to man than his good name, and if at any time he does err in this respect he is careful to make amends. He thinks before he speaks; for idle words are often untrue, and he avoids those who do not restrain their words. If he has the misfortune to hear a story that is unprintable, he makes sure that, as far as he is concerned, the copy is destroyed, for he will never repeat any part of it. Nor does he hesitate to use the great faculty of speech when a word from him will right a wrong or send some one on the right path.

Thus we see the commandments, not as a part of a religion class, but as the foundation stone of social living and a requisite for sound mental health. They are the standard by which we would have men live in their dealings with us, and they are the standard we must live up to, if we wish to be accepted by other men.

And to you, as to the rich young man in the gospel, Christ addresses the words: "But if you will enter into life, keep the commandments."

# ACADEMIC CLASSROOMS

(Continued)

## First in the Series from the Report of the N.C.E.A. Committee on Schoolhouse Planning and Construction

By Rev. FELIX N. PITT, Ph.D.

*Secretary, Catholic School Board, Louisville, Kentucky*

### EQUIPMENT

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All equipment of elementary and high school classroom should have some definite function which will vary under different circumstances. Excessive standardization of equipment tends to restrict educational activities, which are the very function and purpose of school equipment. According to this principle there can be what is absolutely necessary for the basic activities and what is useful and desirable. However reasonable this principle may be, it is rarely attained. Tradition and custom are in possession and variations are difficult. There has been a marked transition away from fixed seating in academic classrooms. Movable furniture has become popular, for it is better adapted to the newer methods of classroom teaching. Tables and chairs for the little ones in the primary grades have been found an improvement over the traditional desks. Flexibility of arrangement has distinct advantages over the old types in which the desks and seats were fastened to the floor in rows. Individual seats and desks, or tables, teacher's desk and chair, bookcases, clock, pencil sharpener, wastebaskets, dictionary, thermom-

eter, maps, globes, picture screen, radio, phonograph, are other items of necessary equipment.

### DOORS AND WINDOWS

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Classroom doors should be approximately 3 feet, 2 inches in width by 7 feet in height, and should be provided with a suitable device to hold the door open. There is a difference of opinion as to whether there should be a door check. In the upper part of the door there should be one or more small panes of glass. A lock should be provided by which the door can be locked from the outside but never from the inside. If additional light from the corridor is desired there may be a transom.

Since the use of the eyes plays such a vital part in the process of learning the importance of good lighting in a schoolhouse construction program can hardly be overestimated. Hence the location, arrangement and size of the classroom windows need careful consideration. Obviously, sufficient intensity of light should be provided; satisfactory minimum intensities are higher for natural lighting than for arti-

cial. Even distribution of light is most difficult to maintain. The glass area should be from one-quarter to one-sixth of the area of the floor, depending upon latitude and presence or absence of light obstruction. Rooms with northern exposure usually require the maximum ratio. The theory of windows on only one side to avoid objectionable cross lighting and glare and the old light over the left shoulder with formal fixed seating pattern are now largely discarded. Research has revealed that controlled daylight from more than one source could play a positive rôle in schoolhouse planning. It was found in practice that multi-source daylight did contribute materially to visual comfort and efficiency when properly controlled by shielding devices or orientation.

The principle involved in the problem of window sill height is that, for maximum visual comfort and efficiency, brightness on the working plane should be greater than the brightness at eye level. Translating this principle into schoolroom design, window-sill height should be at least that of the desk or table tops, and preferably the eye height of seated pupils. Light from the upper part of win-

dows reaches farthest across the room; hence the requirement that window heads be placed near the ceiling.

Window frames may be of metal or wood, of a type easily operated for ventilation and cleaning, readily repaired and pleasing in appearance. The West Virginia Code requires that they be firmly and securely set in the wall, with weather-proof caulking at all contacts, and with sill sloped to shed water beyond the building wall. No pupil should be seated facing a window. Multi-lateral lighting should be used only where movable furniture is provided. In this type of lighting the principal windows are located in the usual fashion along one wall, with supplementary windows on the opposite or rear wall. The same code requires that the top of the glass be as near as possible to the ceiling and in no case shall the distance from floor to the top of the glass be less than one-half of the room width measured at right angles to the windows. Window sills should be about three feet, four inches, above the floor; they may be lower in kindergarten and primary rooms.

## SHADES

The West Virginia Code forbids the use of exterior awnings on classroom windows. It does permit the use of interior shades on all windows except those with northern exposure. Such shades should be of translucent material which transmits most of the light but which also diffuses. Shade color should harmonize with the color of the walls and ceilings. Shades should be hung so that the upper and lower portions of the windows may be shaded independently. On the standard double-hung window, double shades, center hung, are recommended. In rooms where projection machines are to be used, opaque darkening shades in lightproof guides should be pro-

vided in addition to the translucent shades.

## INTERIOR WALLS AND CEILING

The finish of interior wall and ceiling surfaces is an important item of original building cost, as well as maintenance expense. Decorative value and light reflection are also dependent on the finished surfaces. The West Virginia Code says that ceilings may be plastered or covered with acoustic materials. The walls may be plastered, surfaced with plywood, faced with tile, or finished with exposed structural units. Plastering in classrooms should be of smooth finish.

The interior trim should be designed to effect economy in materials and installation, to simplify as much as possible the task of dusting and cleaning and to require a minimum of expenditure in repairs and replacements.

Picture moldings are desirable in classrooms. Moldings of metal, set flush in the plaster, are easily cleaned; a two-inch wood molding may also be used. Moldings may be placed near the ceiling line, or with higher ceilings may be dropped twelve inches down the walls.

Interior trim and doors are finished for protection against scarring and soiling, to facilitate dusting and cleaning. Interior walls and ceilings are decorated to protect surfaces, reflect light, to facilitate cleaning, and to make the room more attractive and cheerful. Wood flooring is finished to protect the surface and to facilitate cleaning. In general, pleasing colors and appropriate materials can be used on both interior and exterior to avoid a bare and unattractive appearance. Interior trim and doors should be given a finish of clear light varnish; gloss varnish and dark stains are not recommended. Flat enamel may be used in good effect in the primary rooms. Floors of wood should be

treated with a penetrating wood sealer; oil finish should not be used.

One of the most important problems confronting administrators and architects in school building planning is the proper atmosphere. This atmosphere is dependent upon proper lighting and the consequent safeguarding of vision, plus the use of color arrived at scientifically. Much progress has been made in the study of the effect of color upon people. In fact a new science has developed called color dynamics.<sup>1</sup> The correct and adequate lighting of a schoolroom involves not only the careful designing of the lighting system, the size and type of windows or the type of artificial illumination used, but must also provide for the proper reflection of light from the wall, ceiling, and trim areas of the room.

## COLOR SCHEME OF WALLS AND CEILING

If the surfaces of the room are not finished so as to reflect and diffuse light properly, an insufficient and inefficient distribution of light will be the result. The condition will subject both students and teacher to severe eyestrain, creating a depressing atmosphere and possibly developing a nervous tension in the students. A safeguard is to stay away from a high gloss, using a semi-gloss or a flat. Thus the proper light diffusion may be assured.

The question of proper lighting for schools is often presented in such a way as to give the impression that quantity of light, both direct and reflected, is the sole objective, and leads to the implied conclusion that the perfect schoolroom should have white walls, ceiling, and trim. Nothing could be further from the truth, of course, since the glare of reflected light from all white surfaces is anything but conducive to mental concentration and achievement. In addition, there would be lacking the particular power of color which the

<sup>1</sup> Cf. *Pittsburg Color Dynamics* (Pittsburgh Plate Glass Co., Pittsburgh, Pa., Form Adv. 230-1-47).

principles of color dynamics would suggest for that particular room.

In contrast to the tiring and monotonous effect of light reflected from white surfaces we might consider the effect produced by rooms exactly opposite in appearance. The increased visual efficiency, comfort, and pleasure of properly decorated surroundings will repay any expense involved.

Constant fixation of the eyes upon a given task is fatiguing. When the direction of their gaze changes frequently the eyes are more comfortable. It is therefore natural and restful to glance up from a book, or other work, from time to time. If the surroundings, in this case the schoolroom walls, ceiling and trim are dark, it is necessary for the eyes to adjust themselves to a different light intensity. A second readjustment is necessary when the eyes return to the work upon which they first were focused. These constant adjustments are tiring; they require time; consequently, a loss in efficiency results.

Light, bright surroundings improve visual efficiency because the visual adjustments, between work and surroundings, are more quickly and easily made. In this way eye comfort is increased and the student is more alert and cheerful.

The obvious conclusion to be drawn from the above is that, in value, schoolroom colors should be medium to light, so as to avoid both the glare of white and the eye strain and feeling of monotony induced by too dark colors. The value of the colors used should be governed largely by the amount of natural and artificial light available in the room to be painted. Darker rooms need colors with higher reflective factors than those receiving an abundance of light. According to the findings of the Distinguished Service Foundation of Optometry, side walls should reflect from 50% to 60% of the light reaching them, as a general rule.

As in its other fields of service, the application of color dynamics principles in schoolrooms is gov-

erned by definite rules for the functional use of color. These rules and general principles serve as guides in the correct selection and proper placement of colors.

### WARM AND COOL COLORS

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The rules governing the use of warm and cool colors hold good for use in school decoration. The power of warm colors to counteract the effect of cold, cheerless light from north or east makes them the logical choice of rooms having those exposures or those receiving very little light due to shade from near-by buildings or other obstructions.

The warm colors are those in the range of yellow, orange and red. They are known as warm colors because they suggest heat, blood and sunshine. Their use is governed by their psychological effect, which is one of stimulating warmth and cheer.

On the other hand, the cool colors are used to best advantage in tempering the strong, warm light from south or west. The cool colors are those containing blue. They suggest to us the hues of winter, ice, snow, and expanses of water. As with the warm colors, their use is determined by the effect they produce, in this case a feeling of coolness, calmness, and restraint.

### FOCAL WALL

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In classrooms devoted to certain subjects it is highly important to secure and retain the attention of the pupils to the front of the room where the instruction is being given. Color dynamics meets this problem with the device known as a focal wall. The front wall is painted a darker or lighter value of the color used on the other three walls, or a contrasting color, one which will focus the attention of the students on that part

of the room and, at the same time, not be conducive to eyestrain. A darker color is most often used for establishing this focal wall, since a slightly darker value is usually more restful than the lighter colors surrounding it. In this case the same color may be repeated on the lower portion of the other three walls, where there is a molding to form a dado. An important consideration should be the atmosphere in which teachers work. They should never be forced to look into a strong light. Wherever possible a wall painted in an eye-rest color should face the teacher when at his or her desk at the front of the classroom. In cases where a focal color is used on the front wall, the same color should be used on the opposite wall for this purpose.

The light in some classrooms, coming from only one direction, seems particularly strong and concentrated on the wall opposite the window wall. The reflected light in such a room is oftentimes equalized by the use of wall colors in three values. The darkest color is applied to the wall opposite the windows where the light is strongest. The two end walls, which receive slightly less direct light, are painted in a lighter value, and the window wall which receives little or no direct light is painted in the lightest value of the three.

As an example of the above method, a room with an almost glaring light from the south might be painted as follows: walls opposite windows, medium or slightly darker green or blue-green; end walls, intermix of equal parts of the darker green and white; window wall, intermix of one part darker green and four parts of white.

### CEILING FINISH

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It is preferable, in the average classroom, to finish the ceiling to reflect the maximum amount of light. This restricts the range to

white, soft white, cream, ivory, or a very pale tint of a wall color, or a contrasting tint. Such colors have reflection factors within the range of 79% to 88%. In other rooms in the school, where the maximum amount of light is not required to be reflected from the ceiling, a more pronounced color is not only effective from a decorative standpoint, but may also serve a definite purpose functionally. In a cold north or east room a ceiling in sunny yellow or peach will serve to give a cheering effect to the entire room. The glare of west or south light in rooms facing those directions may be counteracted effectively by the use of a light green or blue-green on the ceiling.

Color dynamics makes use of light and dark values of color in changing the apparent proportions of rooms. Sometimes it is desirable to equalize the dimensions of a long narrow room. In this case, the end walls are painted in a relatively dark color, a lighter value of that color, or a harmonizing hue being used on the long side walls. This placement of light and dark values is based upon the fact that dark colors seem to advance and light colors to retreat. Thus the length seems diminished and the width increased.

In square or nearly square rooms the lack of interest in proportion is often made less apparent by painting one wall different from the other three. This concentration of interest on one wall makes the fact that all walls are of the same approximate dimension less noticeable. If the window wall is used for this purpose it will be lighter than the others, and if the opposite wall is used it will be darker than the other three, in accordance with the rules for the equalizing of light.

The choice of colors for the average classroom depends not so much upon the use of the room for instruction in a particular branch of learn-

ing as upon other factors, such as exposure, amount of natural and artificial light available, proportion of rooms, need for focal wall, or three-value walls, and similar considerations. The age of the students should also be taken into account. The subject taught might also influence color choice, though in many schools, particularly the smaller ones, classrooms are used for instruction in more than one subject.

Other rooms in the school building require definite color treatments based upon their uses.

### ACOUSTIC TREATMENT

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Not so long ago acoustic treatment was considered a luxury; today the science of acoustics has an important place in the building of a modern school. Acoustic treatment is of importance in corridors and stairways, cafeteria, shop, music unit, commercial unit, auditorium, and gymnasium. It is advisable also in all classrooms, library and study hall.

Acoustic treatment may be with acoustic plaster or with individual block units. Material should be of a type which permits repeated cleaning without destroying its value. It should maintain a light reflection value of at least 60%. It should be fire resistive.

### CLASSROOM LIGHTING

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It is not only in the field of color that scientific study has given us some valuable information, but also in the problem of proper classroom lighting. Despite this progress in school lighting, too few school officials, parents, and taxpayers have any idea of the harm being done by forcing young eyes to work under

lighting conditions that prevail in most schools. The average quantity of lighting in American schools is 7 foot-candles, while many modern industrial plants have from 30 to 70 foot-candles. (A foot-candle is the illumination produced upon an object by a lamp of one candle power at a distance of one foot.) There are three essential characteristics to be considered in good school lighting: (1) the amount of light; (2) the brightness of the task and the surrounding surfaces; (3) the direction of light with reference to the child and the task. A school lighting system should be free of direct or reflected glare which may cause discomfort, interference with vision or eye fatigue. Illumination should be diffused to eliminate harsh shadows, and uniform distribution of light must be provided on the working plane. The combination of these factors comprises good school lighting.

Of all the studies and scientific investigations of school room lighting perhaps the best and most exhaustive to date, is one entitled *Daylight in School Classrooms*, by Hugh Paul. It is published by the American Structural Products Company, Toledo, Ohio, a subsidiary of the Owens-Illinois Glass Co. At the end of this 72-page booklet suggestions are made for classroom codes.

They are not so exact in their requirements as to meet the specifications laid down in the specimen room discussed in this book. They purposely allow some latitude as an avenue for progress in classroom design, yet (by setting up two simple criteria, a minimum fenestration-area in relation to floor area and a minimum fenestration-height in relation to room depth) they insure adequate light and better distribution of light, especially in the areas across the room from the fenestration, than is currently provided for in school classroom codes.

# Americanism and *HEALTH EDUCATION*

(Continued)

By REV. THOMAS J. QUIGLEY, Ph.D.

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## **HISTORY OF HEALTH EDUCATION IN AMERICA**

Strangely enough health education was not immediately incorporated in the first schools of America. The development of the program was slow and many modern features did not appear until the 20th century. It has already been stated that Franklin's Academy in Philadelphia, founded in 1751, included physical training, but gave it a place of very minor importance in the curriculum. Many of the other academies which followed Franklin's do not mention it at all.<sup>29</sup>

The real beginnings of physical education in this country came about 1875 to 1880 with the introduction of Swedish gymnastics.<sup>30</sup> At first this physical training, consisting of arm, leg, and trunk exercises, comprised the whole health program. About 1900 the play movement introduced free play and games and started the decline of emphasis on routine calisthenics. Medical inspection began in Boston in 1894 following a series of epidemics. Fifty doctors were assigned to examine school children each day, one doctor to each of fifty districts. Chicago, New York, and other large cities soon followed the example of Boston. The first school nurse was employed in New York City in 1902. "By 1911 as many as 411 cities had provided some form of medical inspection and 415 school nurses were at work."<sup>31</sup> "In 1906 Massachusetts adopted the first state medical inspection law, and by 1911 twenty states had enacted such legislation."<sup>32</sup> Turner writes that by 1910 medical inspection was required in 337

cities in the United States, and 1,194 doctors and 371 nurses were employed by school systems.<sup>33</sup>

The purpose of those early inspections was chiefly to detect and control communicable diseases. In these routine inspections it was early learned that an alarming number of school children had definite physical defects. Both the medical profession and educators urged an extension of the scope of the inspections to detect hidden diseases and physical defects. It was first extended to include tests for eyesight and hearing, and later tests of nose, throat, and teeth.

The first school dentist was appointed in Reading, Pennsylvania, in 1903. By 1910, 48 dentists were employed by the schools. In 1914 ten dental hygienists were employed in the schools of Bridgeport, Connecticut, by Doctor Alfred Fones, who is considered the father of this movement.<sup>34</sup> In the best modern schools health clinics are instituted for accurate determination of defects in teeth, gums, eyes, ears, nose, and throat, and for general diagnostic purposes. Supplying suitable eye glasses has become part of the work. Most recently psychological diagnostic clinics have also been established. The emphasis has shifted from mere detection of disease to its prevention. In this country the policy in clinics has been to treat only those children whose families cannot afford to pay. Such free clinics have been developed through health departments, medical schools, hospitals, and school systems.<sup>35</sup> The percentage of children having dental defects is so overwhelmingly large that it has seemed advisable in many school systems to establish centers under educational authority where cases may be treated free or at minimum cost. In such clinics dentists

<sup>29</sup> Cubberley, E. P., *Public Education in the United States* (Houghton-Mifflin Co., Boston, 1934), rev. ed., pp. 113, 249, 378, 246. It is not mentioned by Cubberley as being in the early programs of the Academies, not even in Franklin's. Schwendener, *op. cit.*, p. 25, says it was in Franklin's program.

<sup>30</sup> *Ibid.*, p. 606.

<sup>31</sup> *Ibid.*, p. 603.

<sup>32</sup> *Ibid.*, p. 608.

<sup>33</sup> Turner, C. E., *Principles of Health* (D. C. Heath & Co., New York, 1939), pp. 5-6.

<sup>34</sup> *Ibid.*, p. 9.

<sup>35</sup> *Ibid.*, p. 9.

and often dental assistants are employed by the school. Much of their work is prophylactic. Emergency cases are treated and in many clinics cavities and other defects receive attention. In 1930 about thirty per cent of the cities of the country reported such clinics.<sup>36</sup>

Appalling revelations of the army-draft examinations during the first World War shocked the nation into a determined effort to improve the health of citizens. In the first draft in 1917 one in every four young men between the ages of twenty-one and thirty were rejected for physical defects, and "many who were accepted had to be placed in 'developmental battalions' to bring them up to physical standard."<sup>37</sup> During the war years, 1917-19, eight states enacted legislation requiring physical education to be given in the schools, and before the close of 1921 seventeen more states passed similar legislation. Before 1916 only three states had enacted such laws.<sup>38</sup>

### CHANGING OBJECTIVES

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In the times about which Cubberley writes (up to 1934), there grew apace with state legislation requiring physical education and a broader medical inspection, a more complete program of health education and instruction. The tendency was to draw away from the mere study of anatomy as emphasized in the older courses in hygiene and physiology, and to approach the problem from a more functional point of view, aiming to develop proper health habits. A better understanding of rest, posture, and sanitation was being written into school courses.

Lunches in the elementary schools form part of the regular educational provisions in practically all the great countries of Europe. In America, no record of the nutrition of the entire school population has been made. In 1907, in New York, the Committee on Physical Welfare of School-Children reported thirteen per cent of 990 children, selected as typical of the whole city, to be suffering from malnutrition. In an address before the superintendents' section of the National Association in 1913, Superintendent Francis of Los Angeles gave as his opinion that a systematic provision of lunches in the schools would greatly reduce the incidence of retardation. Principals of Philadelphia schools have reported a substantial reduction in afternoon truancy following the introduction of school lunches. The Massachusetts legislature, early in 1913, passed an act that school systems might use funds for the provision of lunches, subject to a referendum vote of the citizens.

<sup>36</sup> *Social Work Year Book*, "Social Health Work," R. H. Kurtz, editor (Russell Sage Foundation, New York, 1939), p. 405.

<sup>37</sup> Cubberley, E. P., *op. cit.*, pp. 615-616.

<sup>38</sup> *Ibid.*, pp. 616-617.

Lunches are now commonly provided in the more progressive high schools. There are eighty-nine cities, in twenty-eight states, where lunches have been introduced in the elementary schools, and six states in which the movement for warm lunches in rural schools is under way.<sup>39</sup>

Teachers are now being encouraged to study child hygiene and health education, and special health supervisors are being trained. Many states have inaugurated comprehensive programs including all the above-mentioned features plus consideration of safe and healthful schoolhouse construction.

### MENTAL HEALTH

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Mental health more recently has become a feature of the general program. A social service department was established in the Boston Psychopathic Hospital in 1913 and between 1914 and 1918 an apprenticeship training course in social work was offered. A five-year demonstration of child guidance clinics was launched in 1922 under the joint auspices of the Commonwealth Fund and the National Committee of Mental Hygiene. These clinics exist in about three-fourths of the states and in one-half of these the service is tax-supported. Federal agencies that have helped in furthering this program are the Division of Mental Hygiene in the Public Health Service, the Child Hygiene Division in the Children's Bureau, and the Division of Special Problems in the Office of Education. Many of the state departments of health, welfare, education, and correction show an intelligent interest and are working out programs for the improvement of the mental health of their charges. The First International Congress of Child Psychiatry was held in Paris in 1937. Although the depression and then the war arrested the progress of this movement, the demand for psychiatric workers has increased.<sup>40</sup>

### CONFLICT WITH OTHER AGENCIES

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Coming up to the present time we find that the school systems and health departments of all states are making important efforts to implement America's philosophy of equal opportunity in the matter of child health and to realize the high purposes of the children's charter. Cubberley makes a significant

<sup>39</sup> Rapeer, L. W., *Educational Hygiene from the Pre-School Period to the University* (Scribner, New York, 1915), Chap. XVI.

<sup>40</sup> *Social Work Year Book. op. cit.*; Stevenson, G. S., Smith, G., *Child Guidance Clinics* (Oxford University Press, New York, 1934); and Moore, K., "Psychiatric Social Work in the Field of Education" (*Mental Hygiene*, April, 1929), 13: 263-270.

remark in discussing these state-wide programs. "Such a program," he writes, "when organized, should extend to all children in all public, private, and parochial schools.<sup>41</sup> In the opinion of some modern educators this has led to the school's taking over a social function properly belonging to another agency of government. For example, Morrison states that, while the school should include in its program the teaching of the facts about health and hygiene, and proper health habits, such matters as medical inspection, diagnosis, clinical work, and immunization programs, properly belong to public health agencies.<sup>42</sup> Morrison does insist, however, on a school medical service including an annual examination to oversee the health of children while they are in school. Moehlman also questions whether medical inspection and clinical work is not the function of the departments of health rather than school boards.<sup>43</sup>

<sup>41</sup> Cubberley, E. P., *op. cit.*, p. 610.

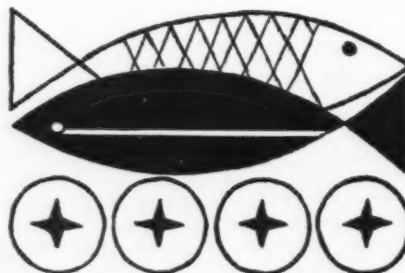
<sup>42</sup> Morrison, H. C., *The Curriculum of the Common School* (University of Chicago Press, Chicago, 1940), pp. 641-643.

<sup>43</sup> Moehlman, A. B., *School Administration* (Houghton-Mifflin Co., New York, 1940) p. 187.

Others staunchly maintain that the entire care and development of child health, excluding only actual medical treatment, is the function of the school. These latter support their position by pointing out how much more readily and efficiently the child can be reached through school.<sup>44</sup> For the present, discussion of such a controversy may be deferred. It is mentioned here to emphasize that whatever disagreement does exist among educators about health, concerns only the delimitation of the school's function and responsibility. All concur in saying that general health development is part of the curriculum of general education. "Education is concerned with the guidance of learning, and since health, thought of as behavior, is a form of learning, it becomes a real and vital concern of education."<sup>45</sup>

<sup>44</sup> Moore, F., Studebaker, J. W., *Organization and Administration of School Health Work*, U. S. Office of Education, Bulletin, 1939, No. 12 (U. S. Government Printing Office, Washington, D. C., 1940), pp. 7-15.

<sup>45</sup> Report of Joint Committee of American Medical Association and National Education Association, "Health Education," 2d revision (National Education Association, Washington, D. C., 1941), p. 186.



# Seven Schools *BURNED THIS WEEK*

By MARIO de MATTEO

*Fire Protection Institute, 670 Fifth Avenue, New York 19, New York*

**I**N 1947 an average of seven schools a day were either destroyed or damaged by fire, according to reports from the National Fire Protection Association. Property damage exceeded \$11,000,000.

The new year, 1948, was ushered in with a school fire in West Virginia. And the old year ended shortly after a Pennsylvania school was destroyed by fire at a cost of \$750,000.

## **NEED FOR FIRE PREVENTION CONTINUES**

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Many educators believed that the tragic lesson of school fires had been learned after 36 lives were lost in the Babbs Switch school fire that flared up in the midst of Christmas celebrations on the night of December 24, 1924. But the number of fires that have burned and blackened American schools since then clearly indicates the need for better fire prevention to keep fires from starting and better protection to put them out when they occur.

School children are required to learn their ABC's and other things in order to become better citizens and finer personalities. Perhaps teachers and school administrators should be required to learn the simple ABC's of fires so that they can, at all times, be prepared to protect the lives of children entrusted to them. Fire prevention experts contend that 90% of all fires are preventable. They say that genuine efforts to stop fires, coupled with sound fire protection *can reduce* the number of fires that have plagued the nation in recent years.

The fire hazards that have started fire in schools for years are still starting fires today. Late in 1944 the St. Canice school in Pittsburgh was completely destroyed by fire when oily rags, improperly stored, ignited spontaneously. Before that time and since

then, spontaneous ignition of waste has caused too many fires in America's schools.

## **PRINCIPAL CAUSES OF FIRES**

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Let's review some of the principal causes of school fires. Defective electrical equipment starts more fires than any other fire hazard in schools. Fires that originate from defective electrical wiring or equipment account for 16% of school fires.

Proper maintenance and periodic inspection of all electrical circuits will eliminate this cause of school fires. Janitors should be instructed to check sockets, extension cords, electrical motors and switches often. Repairs and replacements should be made immediately.

Twelve per cent of school fires are traceable to indiscriminate smoking and discarding of cigarettes and careless disposal of matches.

The story of spontaneous ignition is old. Given proper heat and atmosphere, oily rags and rubbish catch fire without aid. Obviously, this source of fire can be eliminated by storing dust rags and mops in closets that are not subject to heat or lack of ventilation. When such equipment is no longer usable it is far safer to burn than to store. Storage rooms in schools should be kept as clean and neat as possible. Not only are self-starting fires more likely to occur in untidy storage rooms, but if a fire should start around piles of litter, it will spread quicker and be more difficult to control.

Some school fire hazards can be overcome by stressing carefulness and caution. In laboratories and manual training rooms, instructors should supervise dangerous tests and operations closely. Students who are handling chemicals or machines that could start fire or cause accidents should receive special safety training.

School heating plants have too often started fires. Here again much of the hazard can be eliminated by careful periodic inspections. If janitors are not familiar with the hazards or if repairs are too complex, competent plumbers and repairmen should be called.

#### **POOR CONSTRUCTION A CONSPICUOUS HAZARD**

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Poor construction of many school buildings constitutes a conspicuous hazard. Many school buildings are not properly partitioned and lack fire stops. Hidden spaces between interior and exterior walls are nothing but additional chimneys that feed drafts to any fires that may find their way to this natural outlet. Open stairways and open wall spaces account for the surprising speed with which a fire can travel from the basement to the roof. Such conditions have played tragic rôles in trapping students and teachers in upper floors of school structures. For safety's sake, all custodians should try to determine, as soon as possible, whether or not their school could readily be a fire trap in the event of a blaze. Naturally, it is important to take action after your investigation.

Faculty and students should be taught how to use fire-fighting equipment so that if a fire should flare up in their presence they would be able to cope with it immediately. The need of fire drills at frequent intervals cannot be overstressed. Students should be well informed as to the importance of proper conduct during these drills. That school fatalities have been kept comparatively low in recent years

is due in part to the rapid and orderly evacuations conducted by students and faculty in the face of fire.

Custodians and janitors should familiarize themselves with approved fire extinguishers. They should see to it that sufficient extinguishers are placed in the buildings and are kept in good condition at all times. There are different types of fire extinguishers for different types of fires, and if the right extinguishers are placed in the right "risk" area, fires will be put out quicker.

In rooms or halls where fires are likely to originate in wood, waste or similar combustible material, foam, soda and acid, or "loaded stream" fire extinguishers (chemical charges expelled by carbon dioxide cartridges) are recommended. Where flammable liquid fires are likely to occur, as in laboratories or cleaning rooms, fire extinguishers containing dry chemicals, vaporizing liquid, carbon dioxide or foam are particularly good devices. In choosing fire extinguishers that are to be placed where electrical fires might occur, it is important to install extinguishers whose contents are non-conductive. Fire extinguishers loaded with vaporizing liquid, carbon dioxide, or dry chemicals are recommended. Make sure that all fire extinguishers bear the seal of the Underwriters' Laboratories or of the Factory Mutual Laboratories. These fire extinguishers meet safety requirements.

Each year approximately 2,300 schools and colleges are burned. Not only do these fires destroy the buildings, valuable books and equipment, but they also periodically claim the lives of students and teachers. Are your school children really safe? Or have they so far escaped danger simply by good fortune? Be prepared for fire!



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# Coronet FILMS

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## *The Film Library at St. Louis University*

By REV. R. J. BISHOP, S.J.

*Director, Film Library, St. Louis University, 221 North Grand Boulevard, St. Louis 3, Missouri*

IT WAS the summer session of 1946 at St. Louis University when more than two hundred Catholic school administrators, supervisors, and teachers were gathered for a curriculum conference that the need for a central library of visual materials in the St. Louis area became strongly evident. There was universal agreement that the Catholic schools would be considered unprogressive if they avoided modern pedagogy as presented through film and filmstrip projectors.

The enthusiasm of the summer session group was the beginning of a plan for the establishment of a circulating filmstrip library. However, a successful beginning was not to be made in September of 1946. The returning veterans were increasing the college enrollment and the tremendous strain on university facilities and personnel kept new projects from developing. A film library had to be carefully planned if it was to be successful, and careful planning was highly improbable under the stress of overcrowded classes.

### **FIRST STEP TAKEN IN SUMMER OF 1947**

Interest in visual aids was growing, partly due to courses at the university, partly due to the convictions of returning veterans that their classes in military service had been better taught through films and filmstrips. Some inspiration was added through original filmstrips made in the curriculum laboratory

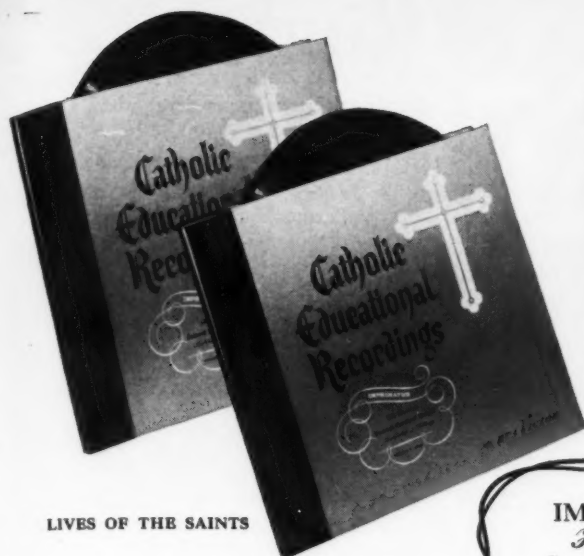
of the university by graduate students. In the summer of 1947 the clamor for films and filmstrips was so strong that the Department of Education decided to take the initial step in setting up a film library. A questionnaire was sent to most of the Catholic elementary and secondary schools of the St. Louis Archdiocese and the Diocese of Belleville. The question was whether the schools were willing to join a film coöperative at \$35 a year and thereby make the films and filmstrips of the proposed St. Louis University Film Library available to their students. Another plan offered to the schools was the filmstrip coöperative at \$10 a year, which would allow the use of filmstrips exclusively.

Approximately fifty grade and high schools committed themselves to the first or second scheme. The area canvassed could count nearly three hundred schools. Consequently, the project seemed feasible to one-sixth of the total.

Encyclopaedia Britannica Films sent us seventy-five films in black and white on a four-year lease-to-own plan. The investment for Britannica films alone was \$3,375. The films were selected largely at the suggestion of the educational advisers of Britannica, since the experience of their corporation was valuable in making suitable choices.

The *Educator's Guide to Free Films* was an aid to selecting industrial and scientific films for general science or chemistry classes. About twenty films were sent us on long-term loan from American corporations and industries.

The library was fortunate enough to add forty-seven reels of *The Chronicles of America* to its collec-



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tion through the courtesy of one of the large department stores of St. Louis.

The number of filmstrips at the beginning totaled approximately two hundred. Most of the titles were chosen at the advice of Father George Nell of Effingham, Illinois, who has been operating a filmstrip cooperative for many years.

The cataloging system followed was the Dewey decimal plan but, as any librarian knows, the unmodified system does not lend itself completely to films and filmstrips. Our librarian was something of a pioneer in the use of Dewey numbers for filmstrips particularly.

#### HOW FILM LIBRARY OPERATES

---

Mimeographed catalogs with brief descriptions of all the offerings of the film library were distributed. The ordering of items could be done through the mail, by telephone, or by personal call.

Each member was restricted to the use of three films and four filmstrips at any one time. Schools were permitted to retain materials for two days after reception. New titles could be secured upon the return of the preceding order.

The library began official operation November 15, 1947. A majority of the schools called for films through students or faculty members. This method of delivery cut down our overhead expenses, at least in the matter of postage. Films sent through the mail did not carry postal insurance, since we found that a floater insurance policy was more economical and more efficient.

The Catholic schools that participated in the cooperative plan made good use of the film library, and through the observance of our time limit regulations, we were able to book some of the more popular titles as often as three times a week on a single print. The total circulation of films from November 15 to May 31 was 860, and the filmstrip circulation was 717.

A questionnaire sent in May of this year to all the

larger Catholic elementary and secondary schools of this area revealed that at least ten new schools planned to enter the cooperative in September, 1948.

Each new membership makes it possible to add new titles to our catalog. The life of a school film ranges from six to eight years. With proper care of our present library offerings and with steady growth in membership, we hope to have 150 different film titles and 500 filmstrips by 1953.

#### A WARNING

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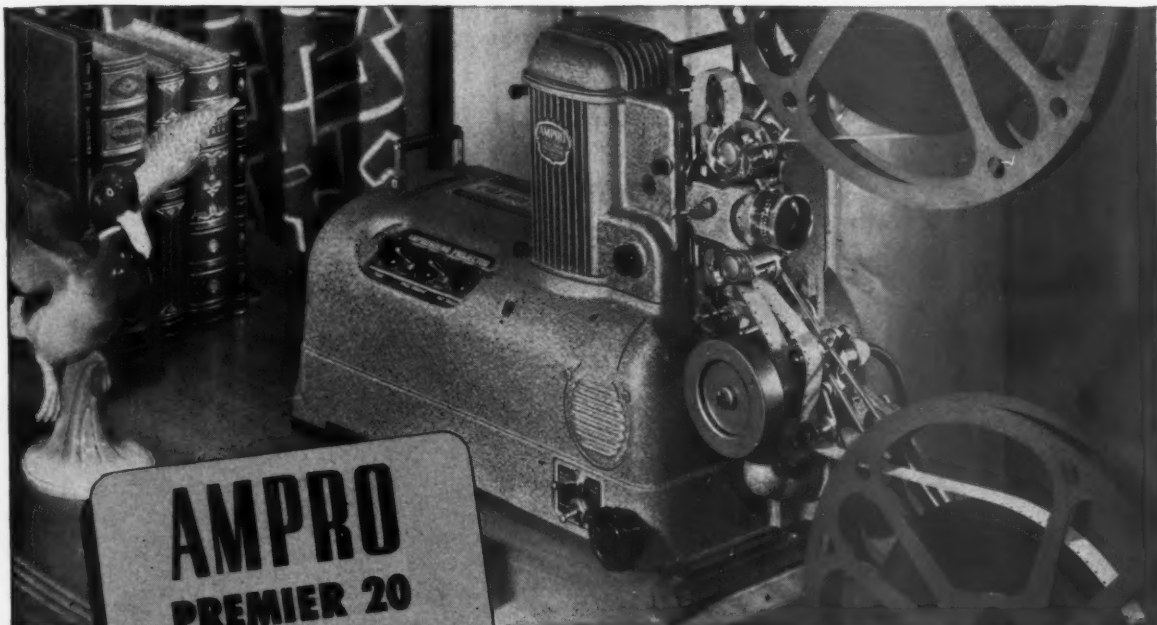
In conclusion, may I warn anyone who begins a project such as this that it is highly expensive, difficult to organize, and quite discouraging, for the one reason that Catholic teachers generally have not been taught to use visual materials, and their first trial is something of an entertainment feature for the students? Films and filmstrips as teaching media demand careful preparation for each class. Class preparation takes precious time from busy classroom teachers.

If a school library of films is used largely for entertainment or to solve disciplinary problems primarily, the life of the library is jeopardized. Students who have been *taught* through films do not object to seeing a film a second or third time. Those who have been merely entertained are not anxious ordinarily to repeat a film. The general practice of showing educational films to the entire student body simultaneously is likewise detrimental to further use of films shown once.

Another hazard for further development of film libraries may be the rapid growth of the television industry. It should not be long before educational programs will be available at specified periods of the school day. Television channels might well carry subject matter suitable to various grade levels. *Live* programs will have an attractiveness which sound films cannot attain. Only the element of timeliness may remain to protect the interests of local film libraries.



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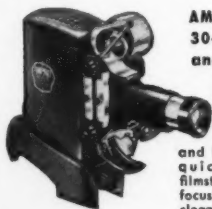
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# Some Basic Considerations in an Audio-Visual Aids Program

By HARRY B. RAUTH

Highland, Maryland

AUDIO-visual "aids" to learning are as old as mankind, and have been more or less effectively utilized by teachers since the first conscious efforts toward formal instruction were made. The present enthusiasm for visual aids is an outcome of recognition of their value, but in recent years a danger has arisen that the goal of any educational procedure, the acquisition of knowledge and understanding, may be lost to view in the flurry of interest in mechanical teaching contrivances. Professional journals and many of our "visual educators" have so overemphasized projection materials and equipment that a concept is being formed of auditory-visual teaching aids as being solely of this nature. So effective a barrage of advertising and more or less subsidized writing has been maintained that classroom teachers are coming to believe that projection alone represents the most modern and effective means of teaching visually. That this is by no means true is obvious since very effective teaching has been, and is being, carried on in many schools where projection equipment and materials are totally unused. Any visual aid, whether it be a form of projection or any other, cannot overcome the educational handicap of disinterested or incompetent teachers, but any visual aid in the hands of a good teacher serves to expand her value manifold.

Actually, every device whereby the pupil learns through the visual and auditory senses is an audio-visual aid, and a great many of such devices are already available in the classrooms of teachers who are inclined to bemoan their lack of projection equipment. This writer has been approached many times by teachers whose plaintive cry is that "we have no way to adopt a visual program in our school; we just haven't the money for projectors and films." That same teacher, however, may report the use of a considerable variety of very effective teaching aids which she has failed to exploit to the full simply because she has failed to look upon them with sufficient understanding.

This situation is hardly to be wondered at. Many of these devices were so familiar that we simply did not view them as auditory or visual aids.

## MANY AUDIO-VISUAL AIDS

Much has been made of the military and civilian training undertaken during the recent war years, and the impression has been fostered that the excellent results realized were obtained entirely through motion pictures, with some credit due to other forms of projection materials. Projection devices did render a notable service, proving to be effective even beyond the expectations of their most vociferous advocates, but a bulletin of the United States Office of Education entitled *Use of Training Aids in the Armed Services* lists ten types of teaching aids. These are: 1, textbooks and manuals; 2, bulletins, pamphlets, periodicals; 3, training films (motion pictures) and slidefilms; 4, pictures and graphic portfolios; 5, posters and illustrations; 6, maps and globes; 7, charts and diagrams; 8, special auditory aids; 9, real objects, models, and "mock-ups" of objects; 10, sand tables and terrain models. Most of these are familiar things to every classroom, and it is probable that all of them have been used at one time or another in every school. With the addition of the field trip, and the voice and example of the teacher (outstanding instances of audio-visual aids which are in danger of being overlooked in this age of sound films), the list encompasses all the techniques of instruction which have been devised by mankind. It should be noted especially that of this list of twelve teaching adjuncts only two, numbers three and eight, are dependent upon purchased mechanical devices requiring special classroom situations. With few exceptions the rest of the list are materials which are found in every reasonably well-equipped classroom, and all of these possess an importance which cannot be detracted from by any form of mechanical visual or auditory projection.

At this point it may be well to assert that the author has no desire to question in any way the importance and value of projection materials. He is himself in the business of producing a projected visual aid, and is by no means lacking in enthusiasm for the great benefits which are demonstrably obtainable through their use. In simple fairness toward educa-

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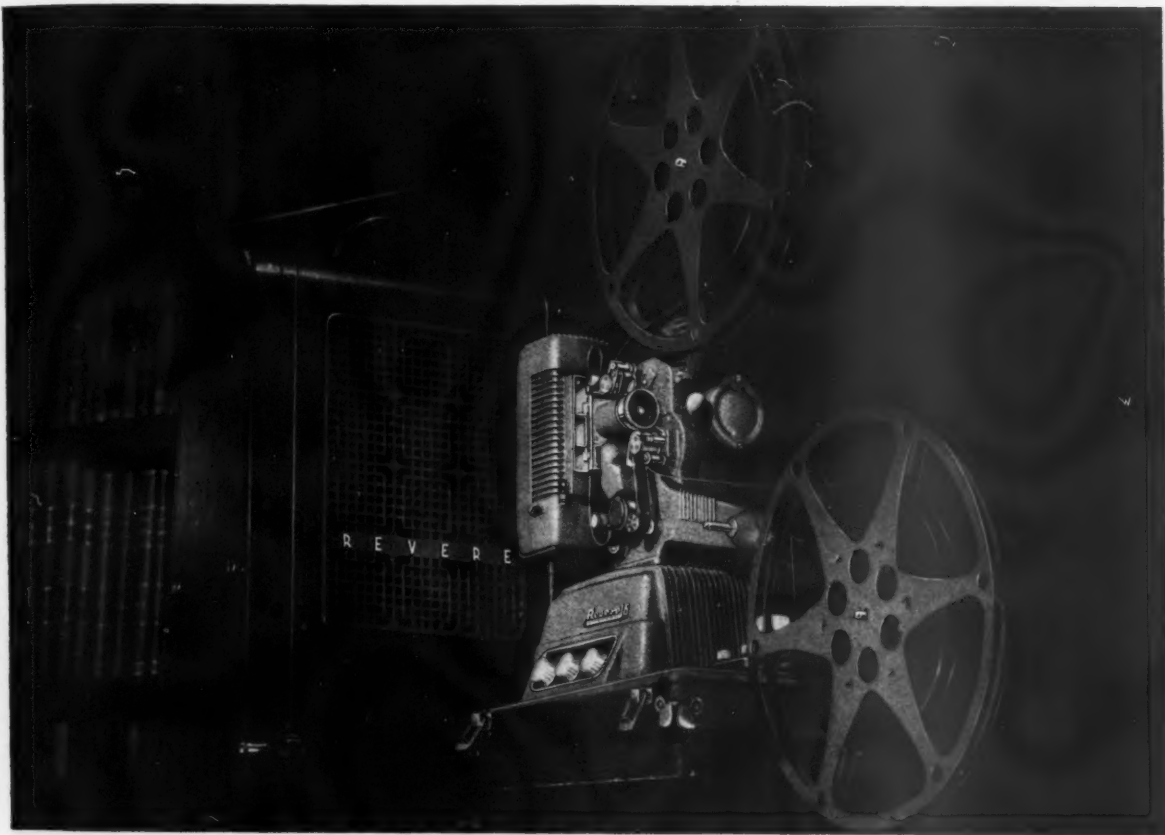
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tion, without the *audio-visual* prefix, however, it seems high time for teachers to assess the values and benefits of all the various teaching aids in order to achieve an interesting and efficient balance. There are particular types of visual aids more precisely fitted for each phase of instruction than all other types, and care should be exercised in evaluating such aids to be sure that the selected media are the best for the present instructional task.

#### **SOME OF THE OTHER DEVICES**

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With all due deference then to the projected teaching aid, let us examine a few of the other devices included in the above list, with the thought uppermost of seeing them not as the old familiar paraphernalia of the classroom, but as educational media worthy of the closest scrutiny and the most careful exploitation. It is not possible within the limited scope of this article to treat of them all, nor to exhaust the subject of any one. We shall, therefore, choose from among them a few which are common to virtually every classroom, and try to emphasize the points of each that are relevant to the theme of visual education. If in this further discussion remarks which seem derogatory to projected materials are made, it should be borne in mind that such criticisms are not directed at the materials themselves, but at their misuse, whether from ignorance of their essential nature or from lack of comprehension by the teacher of the ultimate goal of instruction. Any criticism that can fairly be leveled at projected visual or auditory aids may also be applied with equal force to any other type of teaching device when such devices are used ineptly or with too little consideration of their nature in relation to the task. It is the misfortune of all teaching devices that they often fail to achieve results because many teachers lack the experience, the ability, or the will to use them effectually.

#### **TEXTBOOK ILLUSTRATIONS**

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The very first item on our list, the textbook, is rarely looked upon as a visual aid. Quite the reverse is more likely to be the case, and yet the modern, illustrated elementary and secondary school text in almost all subject fields is a prime example of a forceful and well-integrated visual teaching tool.

The failure of teachers properly to utilize textbook illustrations is understandable if we think back only a few years to what was a common practice in publishing. Except in a few texts, usually of a strictly scientific nature, illustrations were often inserted into the pages of the book with little or no thought of

their functional value. Frequently the authors gave but little thought or effort to the selection of pictorial or graphic illustrations.

Such embellishments were left entirely to the publisher whose knowledge of the subject matter of the text might be scanty indeed, and who even more often possessed no notion whatever of teaching practices. It was commonly held that, especially in the case of elementary school books, there should never be more than three consecutive pages without an illustration of some sort. An entirely unsubstantiated theory was believed that such "breaking-up" of the page resulted in easier reading or increased enthusiasm by the pupil for the printed words. This theory resulted in the selection, rejection, and placement of illustrations with far more emphasis upon their effect in easing of printing operations and improving the external appearance of the finished book, than upon the relevancy of the illustration. Such a basis for selection often prevented proper teaching utilization of such illustrations as were relevant and desirable, since mechanical considerations might force a good picture into a poor position in relation to the text, or cause it to be reproduced in too small a format for useful study. Everyone who has used such old texts for teaching purposes (geographies, which were the most profusely illustrated books, are a good example) will recall many instances where the caption to an illustration, consisting of one or more questions to be answered through study of the pictorial content, would be of no value whatever, since the picture itself was reproduced so badly or was so small that no amount of eye-strain or imagination on the part of the pupil would enable him to glean from it the correct answers.

Aside from such mechanical considerations, book illustration suffered greatly from simple ignorance of teaching practices on the part of the person delegated to choose the illustrative material. Pictures were often chosen simply for dramatic appeal without reference to educational value, and were even more often not evaluated in terms of the grade level of the text. Hence it was common to find graphs and similar material of a complexity far too great for the educational achievements of the pupils for whom the text was intended. A blind acceptance of the idiotic precept that any picture is worth a thousand words resulted in profusely illustrated books, but books in which those illustrations chattered meaninglessly or, still worse, detracted from genuinely worthy material.

While there is still room for much improvement teachers would be well advised to pay more attention to the illustrations in their textbooks than is the case even today. Just as teachers are realizing that time should be devoted to the development of ideas from pictorial matter as well as from the text, so publishers are now fully aware of the need for careful attention to the quality of content and reproduction of their book illustrations, and the still more important



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necessity for thorough integration with the textual matter.

It is a rare child who does not examine every picture in a new geography book within the first two weeks of a new school year, but it must not be assumed that this examination, which is motivated by sheer interest in pictures, will mean that he can accept and use the pictorial content without specific guidance. Picture-reading skills must be developed, and many of the techniques used to develop reading skills, such as questions and discussions, can be carried over into the study of pictures. By looking upon the illustrations as an integral part of the book, and developing pictures and text as a whole, the teacher will find her efforts rewarded through increased motivation for careful reading of the text, and increased understanding of the entire subject on the part of her pupils. Thus a far greater realization of the many values found in this most common kind of visual aid, the illustrations in the familiar school book, can be had for a minimum expenditure of funds or effort.

#### **THE OLD-FASHIONED BLACKBOARD**

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Another very common visual aid of the utmost importance which has suffered from lack of teacher appreciation is the simple, old-fashioned blackboard. It is probable that the growth of other forms of visual aids has tended to obscure the value of the blackboard, but the modern tendency to avoid its use almost altogether has gone too far. Again without intention of criticizing projected visual aids, the author has seen some absurd examples of a lack of thought on the part of teachers and lecturers. Thus we may see a slide projector with all its attendant and distracting bustle of room-darkening, screen-erection, and electrical connecting, used to project simple line graphs which could have been drawn upon the blackboard in a few seconds. Indeed, upon the blackboard they would have been far more educationally useful since they could have been larger and more easily seen; they could be open to visual expansion by the addition of lines and words, thus amplifying their usefulness; and could have remained upon the board for continued study after the lecture was over. This is not meant to be detrimental to projection equipment or all the subject matter it projects; it simply means that for certain types of work so old-fashioned a visual teaching aid as the blackboard and chalk is still the best medium.

A case for the blackboard should reiterate the facts that this medium, in all but the most overly modern classrooms, will be already installed, immediately available to the wise teacher who learns to use it properly, and will afford her one of the most convenient visual aids in existence. The blackboard lends itself readily to change or additions to its

visual message; it has the desirable characteristic of favorable location for clear apperception; and its wise use can make of it a classroom activity involving the closest participation by teacher and pupil. All these factors make for concentration of interest and study.

The blackboard can be considered as primarily a tool for group use. Among the objections leveled at it has been the difficulty of adjusting individual to class learning in group activities involving its use, the waste of class time in taking positions at the board, as well as the disturbance this movement creates, and the nuisance of chalk dust and cleaning. None of these objections will hold true in the case of proper utilization.

Aside from its function of providing pupil demonstrations and practice, the blackboard serves in many ways. For the emphatic presentation of numerical data it is the best visual medium available; and by use of teacher or pupil-made sketches it affords an unparalleled medium for the illustration of example, or the demonstration of processes. It will stimulate interest through curiosity as the pupil watches to see what is coming next on the board, and during the development of an idea it will allow for immediate action to clarify or clinch the mental picture. The teacher is thus given an opportunity for dramatization both graphically and verbally for the greatest effect.

Wise utilization of this visual aid will entail upon the teacher only the prior lesson planning to be sure that the blackboard work will be closely related to the study at hand, and to assure that it will be definite, accurate, purposeful, and positive. No great talent as an artist is necessary; the simpler the material the more effective it will be. It must be borne in mind, however, that while sketch work must necessarily be rapidly done, it should not be inaccurate or carelessly executed. Pupils, especially in the lower grades, are likely to imitate without thinking.

Despite its antique nature and the human failing of looking upon the merely new as the best, the blackboard deserves a very prominent place in classroom instruction. Teachers who are casting about for the ways and means of teaching visually are neglecting a very potent visual aid if they fail to exploit every aspect of its use.

#### **USE OF OBJECTS**

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A third visual method immediately available to any teacher, but often neglected at least in part, is the use of objects (*i.e.*, real materials brought into the classroom for pupil examination and study) and models (replicas, often in miniature, of real objects



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which for one reason or another are not practical for classroom use).

A child's learning from real objects begins with the first coherent impressions of babyhood and continues throughout his life. However, the educational significance of this "natural" means of providing the concrete and realistic experience necessary for the complete understanding of abstract and symbolical verbal instruction too often fails to be realized. This failure to appreciate the importance of the real had led teachers into some strange activities. Instances are common where pictures, whether projected as stills or movies or presented as flat pictures, have been used as the sole medium for instruction about articles which were immediately at hand in real, concrete form amid their natural environment, just outside the school doors. Manifestly, such use of one form of visual aids (pictures) is an unwise procedure in view of the far greater benefits to be secured from the use of another form, the actual object itself.

While any school can, and every school should establish a school museum, the lack of such a provision does not excuse a teacher from making use of every educational advantage to be found in such real objects and models as can be readily studied in the classroom and on field trips. Obviously, the range of materials which can be transported to the classroom is limited, but the use of even small parts of a whole, or of one stage in the development of a cycle of growth, can serve as a reference point from which an increased understanding of the totality can be fostered. Thus, samples of lava can be examined closely by every pupil, and later presentation of pictures dealing with volcanic activity is enriched through their knowledge of the real nature of this characteristic material. Time may prevent following the total metamorphosis of an insect from egg to adult, but actual examination of any one of the transient stages will add materially to the understanding of the verbal or pictorial presentation of the whole life cycle.

Such real objects are obtainable not only from the teacher's own resources and observations, but gleaned through the pupils themselves from their homes, from field trips, and very often through their parents whose business or professional connections will afford the opportunity to supply many items of interest. Industrial establishments are generally glad to donate exhibits of their products from the initial stage of raw materials to the actual finished article or a replica in miniature (a model) if the real product is impractical for classroom study. Various museums, both public and private, will willingly cooperate with the teacher in supplying on loan certain parts of their collections, or they will grant every facility extending even to special lecturers and demonstrations to the teacher who will bring her class to the museum building. Teachers are advised to look carefully into such possibilities in their own communities. In this

connection a practice of exchange arrangements between school museums in separate sections of our country is worthy of note. Through these arrangements objects common to one environment may be traded or loaned in exchange for other objects more readily obtained in other communities.

#### A WORD OF CAUTION

---

Indeed, so readily can a program of utilization of real objects be expanded that a word of caution must be given. Care should be exercised that only pertinent materials that can serve a useful purpose in instructional procedures be secured for classroom study. It is even more important that proper materials be used with the full realization that they are but means to an end, and not the end itself. Even careful examination and complete knowledge of the nature, form, or content of an object are by no means an assurance that the pupil will succeed in placing such an object in correct relation to its environment in real life, with its proper importance clear to him. Materials acquired from sources interested in the advancement of their particular product may so emphasize certain factors that a lesson based upon them may be more of a demonstration of the effectiveness of shrewd advertising than a genuine educational experience.

The use of real objects and models, then, is not only visual teaching in one of its best forms but is, moreover, one which is readily available to any competent and alert teacher without inordinate expenditure of time or money.

These three examples of long-known visual aids which are apt to suffer from teacher neglect are by no means the only tools which can be so described. Teachers are as prone as all other humankind to sigh wistfully for the new and the gaudy, overlooking the tried and true which lies under their hands. A very good definition of an efficient classroom has been given as one in which every pupil is engaged in every bit of the work, every bit of the time. The accomplishment of such an objective certainly cannot be realized except through the balanced and effective use of every type of teaching aid. No one visual aid is so wondrously effective as to supplant any other type regardless of the subject to be taught. The devices which teach through the auditory and visual senses should be available to every teacher and pupil, but their use should never be haphazard nor overdone. Each step in teaching some one particular aid will have a preëminently useful place if it is given due support from every other available medium. It is for the teacher to determine correctly which visual aid shall be used and at what time. To rely upon any one else to the neglect of the rest of her resources is to defeat her own purpose.

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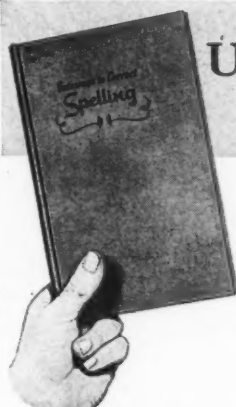
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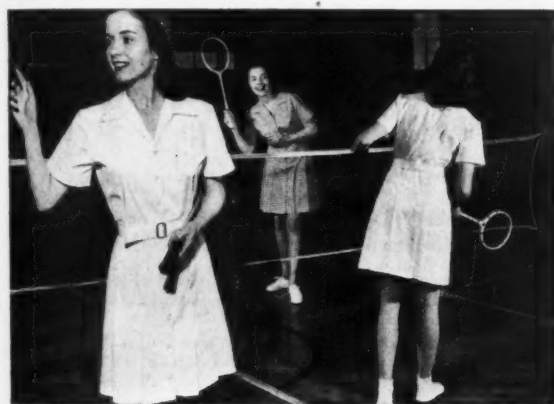
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Many people, Father Cyprian points out, gradually slip into a moral mess. They find it extremely difficult to give up their slothful, sinful ways. Instead of making a determined effort to help themselves back to spirituality, they take the attitude that their case is hopeless. They say to themselves, "I have made my bed and must lie in it." What can you do to stir these people out of their indifference? You will find the answer in EVERYDAY TALKS FOR EVERYDAY PEOPLE.

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## Souls at Stake

By Francis J. Ripley and F. S. Mitchell

Price, Net, \$2.50

Written by a priest and a layman, two internationally outstanding exponents of Catholic Action, this unique book deals with the work of the lay apostolate in all its organized forms.

The authors point out that Catholic Action is still in its infancy and that only by a frank discussion of views and theories as to its nature, scope and technique will eventually emerge the WHOLE TRUTH about this potent spiritual force and how it can be harnessed most effectively to save souls.

To outline the ideal and norm of Catholic Action is the principal objective of this timely book. Another objective, and a most important one, is to inspire many souls to begin to discharge their obligations as active members of the Mystical Body of Christ and to guide them somewhat in regard to the technique they must follow.

The 13 lively chapters of SOULS AT STAKE dramatize forcefully the huge task before the lay apostolate. Each chapter is packed with specific, practical suggestions on how to combat the forces of evil and to promote the work of the Catholic Church in spreading the teachings of Christ on earth.

### Highly Praised by Priests

Priests who have had an opportunity to see advance copies of SOULS AT STAKE are most enthusiastic in their praise of the outstanding task Father Ripley and Mr. Mitchell have done. Typical of the many favorable comments we have received are those of Very Rev. Dr. Joseph P. Donovan, Kenrick Seminary, St. Louis, Mo. In his review of the book, which appears in the *Homiletic and Pastoral Review*, Dr. Donovan says:

#### Chapter Headings

- Satan Revises His Policy
- Modern Roads to Chaos
- Who is Responsible?
- Apathy versus Grace
- Where is the Magnetism of Christ Today?
- The Approach to the Masses
- The Paralysis of Fear
- Unapostolic Catholicism an Anomaly
- Marriage—at a Price
- Marks of the Apostolate
- A Task for Catholic Educators
- Social Action for the Catholic Apostolate
- True Devotion to Mary a Necessary Ingredient

"This is a book I have waited for these twenty years. It lights up the whole field of contemporary pastoral theology. Priests will want to get it and meditate upon its contents; seminarians will devour it; and lay persons, men and women, and youth, even high school pupils, will read and re-read it, and in doing so they will hear in numerous cases the Saviour's invitation. The authors have built to themselves an indestructible monument, transmitting over the ages in their own personalities the call to save souls pronounced by the Saviour in the days of His mortality."

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## Audio-Visual News

### RKO Radio Pictures Enters Educational Field

RKO Radio Pictures has announced its entry into the field of audio-visual education, and its 16mm educational division has already prepared a catalog of films which are available for the purpose. It includes a wide range of subjects under the title "This is America" and in the field of sports.

RKO Radio Pictures states that the films in the catalog "were chosen on the basis of their value to education and their application to the subject most generally taught in the schools of the United States. They were judged, before selection, for factual content; ability to evoke discussions; objectivity of presentation of material; subject matter content which will provide many years of widespread use; and general all-around excellence." New films will be produced from time to time.

Films will be licensed for educational purposes under a three-year agreement, or indirectly through dealers. Preview prints may be secured from the 16mm education division for groups who wish to license subjects, at no charge except transportation. (S 23)

### Five New Coronet Films

Coronet Films recently completed five new productions, two of which are in the social studies field, and one each in basic study skills, mathematics, and physical science. Each is one reel, in sound and color or black and white. They are:

*We Go to School*, which helps children first entering school with the tremendous adjustment from the protective, comparatively unrestricted shelter of their homes. This film teaches them what they can expect from school, and what the school, in turn, expects from them, as well as the importance of school rules.

*A Day with English Children*, which takes students to the town of Bath for a day, at breakfast, in school and classes, while playing cricket, and coming home to study. By the time this film-day is done, students from the intermediate through adult grade levels realize that although British youngsters have many different customs, they really have a great deal in common with us.

*Alaska—a Modern Frontier*, which gives students an opportunity to travel through the wilderness for a first-hand view of Alaska. They see the thriving, modern community of Fairbanks, take a trip with "the flyingest people in the world" to visit gold miners, salmon fishermen, pioneer farmers of the Matanuska Valley, Eskimos on the coast of the Bering Sea, to see for themselves why Alaska is really a modern frontier. This film has been specially designed for social studies students from the intermediate through senior high grade levels.

*Let's Count*, a film which fills the gap between the haphazard counting of youngsters in the primary grades and their introduction to arithmetic. As primary students watch Sally and Joe, they see how useful counting can be, learn the difference between ordinal and cardinal numbers and how easy it is to use tally marks and numerical symbols to answer the question "How many?"

*The Nature of Light*, which takes students on a fishing trip with two boys who study light as a form of radiant energy, closely observe the principles of reflection and refraction, and learn how they are applied to the science of optics and the way in which all things in nature are affected by the nature of light. Physical science students in junior and senior high will derive the greatest benefit from this film. (S 24)

### Story of Fatima

*The Story of Fatima*, a film strip produced by Catholic Visual Education, Inc., 149 Bleeker St., New York 12, under the direction of Rev. Joseph Caccella of St. Anthony's Welfare Center in the Bronx, has now added to it an album of 3-12" records, synchronized with the film. The background music was

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written by Father Caccia and recorded with organ by John J. Ward, nationally known organist. Its theme is *The Hymn to Fatima*. The narration was made by Very Rev. Msgr. Thomas J. McMahon, S.T.D., of the Catholic Near East Society. (S 25)

### Two B.I.S. Films Available

Two 16mm films are now available, British Information Services announces. They are: *A Thousand Million a Year* (16 minutes, rental \$2.50), and *Pop Goes the Weasel* (10 minutes, rental \$1.25).

Ocean-going vessels of all sizes, bound from ports all over the world, come up the Thames to London. Each carries a full cargo which is unloaded under the control of the Customs and Excise Department. Both the ship's master and the importers are required to make a report of the cargo on board. Certain items may be stored in bonded warehouses, others are forwarded direct to the retailer and the consumer. Stills are available on this film (*A Thousand Million a Year*).

This year the British Government will collect taxes amounting to three billion pounds (twelve billion dollars), and *Pop Goes the Weasel*, which was produced for the Treasury, shows how the money is spent. A proportion of each pound is set aside to pay for the war, to maintain peace, social services, education, housing programs, etc. (S 26)

### America the Beautiful

*America the Beautiful*, a motion picture described as a "stirring restatement of our faith in the future" of this country, is now available for distribution to schools and to educational groups by Teaching Film Custodians, non-profit affiliate of the Motion Picture Association of America.

The film, a two-reel technicolor picture, was produced as a public service by Warner Bros. for use in the Treasury Department's savings bond drive last year. It was turned over to Teaching Film Custodians to assure wider distribution to schools. (S 27)

### General Mills Films

Films on nutrition and sports are available for showing without charge by the film library of General Mills, Inc., 400 Second Avenue South, Minneapolis 1, Minn. Return postage must be paid by the user. The corporation requests that reservations be made as far in advance as possible, with a minimum of three weeks between the request and the first desired booking date. Alternate dates should also be given. A print may be retained for additional showings, if requested.

General Mills films are each of particular interest: for instance, nutritional films to home economists, women's groups, and domestic science classes, and those on sports to school assemblies, meetings of coaches, squads, service clubs and banquets. The catalog indicates the fields of interest for each film. (S 28)

### New Fireside Films Catalog

NU-Art Films, Inc. (145 West 45th St., New York 19, N. Y.) now has its 1948-49 edition of the Fireside film catalog ready for churches, colleges, schools, homes and clubs. Newly added are Stephen Foster reels and colored films on Florida. (S 29)

### 19 New "Teach-o-Filmstrips"

Nineteen Popular Science "teach-o-filmstrips" for use in the elementary grades have been announced. Fourteen of the new group, including four color strips, are for the primary and middle grades. All 19 are ready for immediate distribution, according to Arthur J. Crowley, director of the Popular Science audio-visual division, 353 Fourth Avenue, New York 10, N. Y.

The latest "teach-o-filmstrips" were revised, under the direction of Popular Science's Dr. David J. Goodman, from originals prepared by Teaching Films, Inc. Color strips



People who move from place to place for food are called nomads. 22

A frame from "Life in Desert Lands," a black-and-white social studies "teach-o-film-strip," as edited by Popular Science Publishing Company, Audio-Visual Division, 353 Fourth Avenue, New York 10, N. Y. For elementary grades four and five (price \$3, Teaching Guide included).

are \$6, black and whites, \$3 each. Teaching guides are included with each strip. In order of grade placement and subject areas, the "teach-o-filmstrips" are:

Holidays, a group of four color filmstrips designed to familiarize children in grades one through three with the stories of the people and events memorialized by our annual holidays, Columbus Day, Lincoln's Birthday, St. Valentine's Day and Arbor Day.

Time, two black and white, "how to do it" filmstrips, for elementary grades one and two, which give children a concept of time, and provide for ample classroom exercises and pupil participation in learning to read a clock.

Food, Clothing, Fuel and Shelter, six black and white filmstrips that trace the history of man's experience in securing these four basic necessities of life. The history of this development is followed through its numerous stages from the days of cave-dwellers to the present time, in *How Man Mastered Fire*, *Man's Use of Fire*, *How Man has Learned to Shelter Himself*, *Man's Shelter Today*, *How Man has Learned to Make Cloth*, and *Early Man and his Food*.

Transportation. A comprehensive black and white filmstrip, *Let's Visit an Ocean Liner*, shows in detail the many modern features of a present-day liner, explains in



**FIRES** break out in six schools every day according to statistics released for Fire Prevention Week, October 3-9.

### THOUGHT FOR THE MONTH

"The Schoolmaster is abroad! I trust more to him, armed with his primer, than I do to the soldier in full military array, for upholding and extending the liberties of his country."

Lord Brougham (1828)

**BROUGHAM**, the word, originates from the same Lord Brougham who paid this splendid compliment to teachers. **THE WINSTON DICTIONARY** includes many names which have become common words in the English language. Some are *volt*, *sandwich*, *macadam*, *boycott*, *silhouette*, *nicotine*, *bloomers*, *epicure*, *bawdlerize*, *burke*.

**FUT-bol!** What a beautiful phonetic spelling the French use for the great American sport which attracts millions of fans every autumn Saturday afternoon.

**ALGEBRA** will cease to be a bugaboo for Johnnie and his harassed parents when Daniel W. Snader's **ALGEBRA—ITS MEANING AND MASTERY** appears in January 1949.

**CONTROVERSY** over Shakespeare's authorship will seethe again this fall when Washington, D. C. courts will use infrared X-rays on the Bard's portraits. Dr. Losey's **COMPLETE SHAKESPEARE (WINSTON, \$2.50)** is the best single-volume Shakespeare available anywhere.

**GEOGRAPHY** committee MUST is the new informative 48-page study of the subject and of **OUR NEIGHBORS SERIES**, Grades 3-6. Write **WINSTON FLASHES** for your free copy.

**OCTOBER 27**—ninetieth birthday of Theodore Roosevelt—recalls the ebullient Teddy's "Bull Moose" Party split that swung an election to an opposing party. Will history repeat itself this November?



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His Eminence, Francis Cardinal Spellman, Archbishop of New York, examines the comprehensive RCA school sound system installed at the newly dedicated Archbishop Stepinac High School, White Plains, N. Y. He is shown at the main control rack, custom-tailored by the Commercial Radio-Sound Corporation, RCA sound distributors in New York. One of the largest installations of its kind in any Catholic school, the system makes it possible for the principal to speak to any or all areas of the school, and also provides for distribution of radio programs, recordings, or "live" programs originating within the school.

simple terms how it runs, and contrasts a modern ship with sailing vessels.

Regions of the world. *Life in Desert Lands*, a black and white filmstrip, shows, through a child's eyes, how life differs as a result of variations in environment.

Life in the past. Four black and white filmstrips follow elementary-age children through their daily routines in several historically important ancient periods: *A Day in Ancient Athens*, *Growing Up in Ancient Greece*, *Growing Up in Ancient Egypt*, and *A Day in Ancient Egypt*.

*International Date Line*. The abstract concept of the date line, how it functions, the need for it, and its increasing importance in our air age are all explained in this black and white filmstrip. (S 30)

#### **B.I.S. Film Strips Now Available**

British Information Services announces that film strips from Britain are available at

\$1 per strip. Invaluable as teaching aids, they can be presented separately or in conjunction with films on a similar topic. A pamphlet listing these new film strips has just been published. The listing also includes other material, such as poster card sets, posters, maps and picture sets. (S 31)

#### **Jam Handy Distributing Curriculum Films**

The Jam Handy Organization is now exclusive distributor for Curriculum Films in the United States and Canada. Under the new distribution plan the two organizations will be able to expand their visual aids program for schools, and to make more color films available. Curriculum slidefilms now being distributed by The Jam Handy Organization include series on secondary mathematics, English, primary reading, history, and sports. Additional films are being prepared.

## **News of School Supplies and Equipment**

### **Portable Wire Recorder**

With the introduction of a third wire recorder, Air King Products Co., Inc., Brooklyn, N. Y., manufacturers of radios, combinations, wire recorders and television receivers, now produces recorders that are engineered to meet all requirements and each moderately priced; it has been announced by Roland D. Payne, manager of sales.

"Builders of fine radios for 28 years," said Mr. Payne in his announcement, "Air King also pioneered the wire recorder and was among the first to manufacture a popular priced magnetic recording machine." The new machine is experience designed for professional, technical or home use, he added. A partial list of wire recorder users include: music lovers, musicians, actors and actresses, clergymen, educators, students, executives, conference work, lecturers, doctors, industrial organizations and schools, with many new users being discovered every day. The new portable wire recorder with amplifier will be sold at a suggested list of \$99.95. It weighs 21½ pounds and measures 13¾" long X 12" wide X 9" high. Other Air King models include a console wire recorder radio-phono combination at \$239.50 and a portable wire recorder and phono-combination at \$139.50. (S 32)

### **Safety Bus Body Available**

The Oneida safety school bus body has been made available to the nation's school boards, on the chassis of their choice, according to an announcement by Charles W. Trout, vice-president and director of sales, Oneida Products Corporation.

Ten of the leading bus chassis builders, in cooperation with Oneida, have engineered the complete unit, chassis and body, in capacities ranging from 30 to 61 passengers. Sales and maintenance of the complete units are to be made through the dealer organizations of the respective chassis builders. "As a result," says Mr. Trout, "a real economy is provided school boards who, heretofore, were usually forced to buy a chassis and a body from two different sources." (S 33)

### **Cream Dispenser**

A cream dispenser which, according to the manufacturer, "completely eliminates costly cream waste because it definitely limits the amount supplied per coffee serving to a uniform quantity," has been announced by the White Manufacturing Co., Toledo, Ohio. The company states that it is sanitary because it is closed, speeds service, is easily cleaned, and is insulated and iced. Called "creemeze," it is available in 2¼-quart (Model A-2) and 6-quart (Model B-6) sizes, at \$29.75 and \$49.50, respectively. (S 34)

# Introduction to Philosophy

By

CANON LOUIS DE RAEYMAEKER Ph.D., S.T.D

Professor of Philosophy University of Louvain

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INTRODUCTION TO PHILOSOPHY is not just another work in the field. It represents an outstanding contribution to Catholic philosophy. The book was published under the auspices of Louvain's Higher Institute of Philosophy founded in 1888 at the command of Pope Leo XIII for the purpose of expanding the scope of Scholastic philosophy and to make an intensive study of all the significant advances of the leading schools of modern thought. The divergent strivings of Neo-Scholasticism were carefully studied and brought to definite focus, while the unchanging principles of philosophy received more universal application.

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*"The treatise is an introductory text book for the course in philosophy at the Higher Institute of Philosophy at Louvain. It is based on the Canon's sixty years of study and teaching at that university. Its particular appeal is its complete simplicity, even when dealing with the most abstruse of philosophical problems, an asset which will be much appreciated by the beginner. Within such a brief space it would not seem possible to convey so much information about the organization of philosophy, in particular the tools for its study and its important contemporary sources. Its service for the beginner in philosophy is comparable to the service of a dictionary for the language student. There is no doubt that it will have the same wide popularity in American scholastic circles that it has so justly enjoyed during the past decade in Europe."*

Charles A. Hart, Secretary of The  
American Catholic Philosophical Association  
in "The New Scholasticism."

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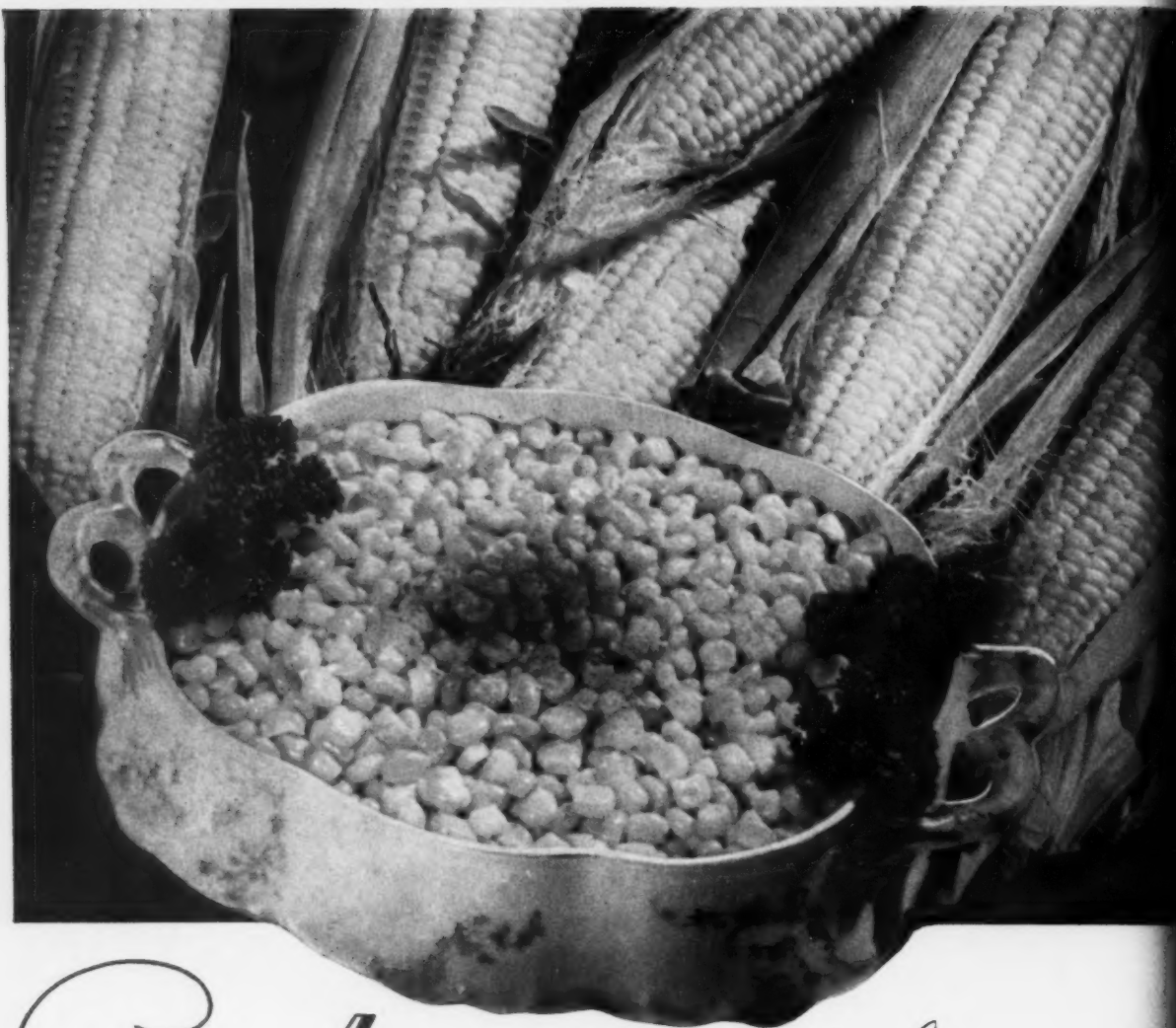
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